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THE
FAITH AND PRACTICE OF A
CHURCH OF ENGLAND
MAN.

The Faith and Practice of a
Church of England
Man :

BY WILLIAM STANLEY, D.D.

Formerly Dean of St. Asaph.

With NOTES ; and an *Introductory Essay* on the Leading
Principles of the *CHURCH of*
ENGLAND.

BY

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ESSAY ON THE LEADING PRINCIPLES, ETC.

THE license for printing this book is dated the year of the Revolution ; a circumstance which borne in mind by the reader will explain many passages in the work, and impart an interest to many more.

The work has been reprinted for two reasons : first, because it seemed truly to exhibit, within a very short compass, “ the Faith and Practice of a Church of England man : ” and

also, because it afforded an opportunity of appending a number of remarks, which would render the book in every way more valuable. Indeed, without a running commentary, it would not have been given to the public. For, as no one is called upon to revive a work of this kind, a century and a half old; so, if any do resolve to be the Author of a second period of its existence, he is bound to provide that its new career shall be one of the greatest possible usefulness. But, He may feel, that whilst, in the main, the book is so valuable as to deserve to reappear, it has yet its defects. It may say on some points too much, on others too little. It may contain some statements

which, in his opinion, are either mistaken or obsolete. In this case his task is one of responsibility; for, a great proportion of the readers of the book, being unacquainted with theological subjects, or with the nice distinctions that attach to them, will take on trust whatever is put before them in a book recommended to them, either by their own pastor, or from some other circumstance which does not involve the exercise of their own judgment. It will be found, accordingly, that not a few remarks of a corrective nature are made, in the notes, upon passages which seemed to contain wrong principles, or to be founded upon any notions which characterized the Church of England

at that particular period ; but which increased light and experience have served to explode.

The Book which is now republished is not a learned treatise ; an elaborate defence of the Church ; but it exhibits, in a small space, the principles, both in doctrine and discipline, upon which our national Church rests. There are larger works for professed ecclesiastical students ; but, this is intended to be a *popular manual* : and if it become such by the acceptance it finds with the people in general, it will convey as much instruction as most members of our Church need to possess. Were the arguments in this little Book carefully considered by every individual

of that number who call themselves members of the Church of England, our national Zion would be strong in the attachment of many enlightened children. We can never expect a steadfast adhesion to the Communion of our Church, except from those who, from some source or other, have assured themselves of the reasons which commend that Church, rather than any other Communion, to their approbation.

Nor let any be deterred from enquiring into the merits of our Church system by the objection that such an investigation proceeds upon a mistake; and, that ‘the Church does not ask to be patronized by her members, but that she patronizes them:’ for,

in such an enquiry, it is not proposed to consider whether the Church of *Christ* is to receive our allegiance; this would be presumptuous and profane: but whether a particular branch of that Church, in our own kingdom and nation, is entitled to our cordial regard. For, if our national Church be anything, it is an Institution for the teaching of religion. But, “Christian liberty to reason is the basis of acceptable religion:” and though “the privilege may be abused to caprice,” yet “the abuse of a blessing cannot be urged as an argument for its removal.” It has been expressly denied by some writers, that our Church acknowledges the right of individual judgment, on the ground

that it enjoins the use of the Creeds and of the Liturgy and Catechism. Each Church has undoubtedly a right, in matters intrinsically indifferent, to prescribe, to its own members, regulations with which it is their duty to comply: but even then it is left to the conscience and judgment of each person, first to determine whether the regulations in question be in themselves decent and reasonable; and, if he should be persuaded, (however erroneously), that any such ritual enactments are unseemly, it becomes a matter of conscientious difficulty whether he may be a participator in them. But, “to attribute to a Church a similar power in respect of doctrines, (of which Church-formularies are

only expositions and commentaries;) and to make it the duty of any one to assent to her interpretation of Scripture is, practically, to put her on a level with the Scriptures. If it could be imagined that our Church meant to declare that her children have no right to use each his own mental faculties in deciding whether the 'Book of Common Prayer' be agreeable to the will and word of God, but are bound to receive it implicitly, and adopt it submissively, *because* it is our Church's Service-Book,—then, we must also be prepared to admit that in exacting this mute obedience from her members, the Church of England has abandoned the grand principle of Protestantism,

the only one that could justify the Reformation ; and, that our Reformers must stand convicted as schismatical heretics. Is it not rather true, that not only as Christians, but as Churchmen, we are left in possession of the privilege of individual judgment? This judgment men *must* exercise, if they are accountable for their opinions ; for without it there can be no responsibility.”

The proper office of a Church may be thus briefly set forth.

It has pleased God in his mercy to reveal to his ignorant and sinful creature, man, a number of truths respecting Himself, and the destinies of man, and the method by which his grace is conveyed into the soul.

To preserve and to make known these truths is the single duty of the Church Universal. In deciding upon the claims of any individual or national Church, we have simply to enquire how far that Church has fulfilled, in its place and proportion, the duty which belongs to the Church Universal. It is not enough that the doctrines she inculcates be Apostolic; they must also be whole and undefiled: whole, so that nothing be taken from them; undefiled, that nothing be added to them. Now, it is only because the Church of England can make good to her children this rightful requirement, that she has any claim to their allegiance. “ Mine answer to them that do exa-

mine me" (we may imagine Her to say) "is this." If the doctrines preached and recorded by Apostles stamp a true Church, which of these doctrines is not unfolded, in its full length and breadth, in my Liturgy, Sacraments, Articles, Homilies, and other ritual Services? If it be further requisite that no addition be made to that which is admitted to be Apostolic truth, in what particular have I gone "beyond the word of the Lord to say more of my own mind:" in what instance has a Scripture truth been defiled by the admixture of cunningly devised fables of man's invention? Or, if it be necessary to complete the pretensions of a Church, that she have not taken aught away

from the Apostolic truth,—what have I “hidden of all the things which the Lord said unto me” by his inspired servants, so that the portraiture of divine truth as drawn by my hand should be defective?”—Like the venerable Samuel of old, our Church calls all Israel, and says to them, in each of these respects, ‘What truth have I invented, or added, or defaced? Witness against me before the Lord.’ And now, as then, the reply to this challenge, her enemies being her judges, is one of triumphant vindication: they “find no occasion against her concerning the law of her God.” To establish these assertions would require that we should go with minute particularity into the Formula-

ries of the Church,—a task far too long for this place. Whoever would assure himself of their truth, need only turn to such works as Hooker's "Ecclesiastical Polity," and Puller's "Moderation of the Church of England," in which, in the most powerful and unanswerable manner, the above commendations of our Church are vindicated by those able champions of our Communion. It is good that every Churchman should satisfy himself upon these points; because it is no light matter whether the system to which we attach ourselves from the beginning to the end of our life, be one which will "guide us into truth," or keep our feet in the paths even of partial error. Were

the question one of science or of literature, it would be comparatively of little moment, should it be found that we had adopted the views of a school that was partially mistaken or but imperfectly enlightened. But “if the soul be indeed immortal,” (says an able Writer), “if the happiness or misery of the thinking spirit in that endless immortality be dependent, in some mysterious manner, upon our choice of religious opinions in this first stage of our never-ending existence; the question whether I ought, or whether I ought not, to profess myself a member of the Church of England, is too solemn, and too important to be decided from any other reasons, than those which a disem-

bodied spirit can offer before the throne and tribunal of the heart-searching and soul-judging God. I do not presume to judge others. I do not doubt their sincerity. I pass no opinion on their decisions. I do not ask with respect to them, Lord, are there many that shall be saved? I only ask, What shall it profit me if I gain the whole world, and by a wrong choice of religion lose my own soul? and therefore no earthly consideration whatever, ought to induce me to remain in its Communion, unless I am able to answer before the Almighty for my decision."

It is refreshing to read such sentiments as these. They hold a middle course between the indifference of

those who are Church-people by inheritance or accident ; and the blind acquiescence of that class who upon principle decline to render any account of their membership with the Church of England, lest they should seem to countenance the presumptuousness which ‘ patronizes’ where it should bow down. Did such views as those above quoted generally prevail ; were the question of continuing in the communion of the National Church treated thus conscientiously, and made a part of that accountability under which all are placed ; the result would quickly be found, in the growth of a Church community in which we might rejoice, because it

would be composed of a well-instructed, and a steadfast people.

To pursue such an enquiry as this into the claims of the Church which invites us to unite with it in our earthly worship, is not easy. And the difficulty lies in the tendency which dwells in all Christians to pay undue deference to human authority. Men idolize the wisdom of their forefathers, and are indisposed to the task of investigation; two causes which are, of themselves sufficient to prevent enquiry into the merits of the system to which they are attached. They need therefore, to be encouraged and urged to this duty by their appointed teachers,

who will lose nothing of the confidence of the people when it is perceived, that they do not seek to gain a deference to the ecclesiastical system of which they are the Ministers, upon the ground of prescription; but, that they are ready to supply an “answer to every one that asketh them a reason,” as well “of the” heavenly “hope that is in them,” as of that form of earthly worship to which they invite the people committed to their charge.

The church of this nation has been justly characterized, as “pure in its doctrines, irreproachable in its order, beautiful in its forms.” To these claims we may add an argument from experience; that the same

Church has been “ an honoured instrument for keeping alive a sense of religion in this people and nation ;” and is furnishing continually increasing evidence of being a Church of Christ, blest and acknowledged of Him, by her fruitfulness in this and other lands. She stretcheth out her branches unto the sea, and her boughs unto the river. She desires that her dominion (her interior dominion over the hearts of men) may be co-extensive with the destined empire of her Lord, from sea to sea, and from the river unto the end of the earth. And, whilst she continues to manifest this desire, not that She herself may “ sit a Queen,” but that “ Christ may be magnified by” her, she will at

once prove her title to the preference of English Christians, and effectually secure it.

“ Whether I consider,” says a Writer whose remarks I have frequently cited in my notes, “ the revelation which God has given to man of his own nature, of the destiny of the soul, or the blessing which God imparts and man receives ; or whether I consider the manner in which the Church of Jerusalem taught the truths of this revelation, and compare with both the institutions of the Church of England ; whether I study the Holy Scriptures themselves, or the long record of the controversies which have divided Christians respecting the additions to

the primitive faith, or the diminutions of the primitive faith; I am enabled, as a dying man in the presence of the heart-searching God, to conclude, that though the Church of England is not faultless—though there are canons which it may wisely repeal, rubrics it may reconsider, and expressions it may revise; yet it teaches no unscriptural doctrine, enforces no unscriptural discipline, upholds no unscriptural authority, and encroaches on no man's privilege, happiness, and duty, of searching diligently whether its authority is wisely exercised, and its teachers speak the language of truth. It adds nothing to Scripture. It takes away nothing which the Scriptures reveal. If I

do not worship in its communion, I have but three alternatives, all of which I am required by my duty to God, my duty to man, and my duty to my own soul, to avoid. I must worship with the Romists, who add to the word of God the doctrines and discipline which destroy the object of Revelation; or, I must worship with opinionists who take from the word of God; or, I must worship in solitude and in the wilderness. In some form or mode I must worship Him who made me—Him who redeems me—Him who sanctifies me: and I thank God from my heart that I can conscientiously worship Him as a member of the Church of England, in obedience to the laws of my coun-

try, and in communion with my people and my nation. I rejoice that I can worship with a Church in which all the truths which God has revealed respecting Himself, the soul, and the modes by which a blessing is imparted by God in heaven to the soul on earth, are taught and enforced on the humble and enquiring Christian.” If anything is capable of being added to the force of this passage, so simply persuasive, it may be a word of caution. Let not English Episcopalians make their Church an idol. Let them not give to it the honour which belongs to Christ; nor suffer the type of their Lord to become his rival. They do well to expect much benefit from the ordinances of the

Church; but, they may not place them within a shrine to bow down to, and worship them. They must not permit the shadow which should illustrate, to eclipse, the Redeemer's glory.

The last Chapter in the following work is “an Earnest Perswasive to continue in the Church of England,” drawn forth by the apprehensions which the Writer entertained, in common, we may suppose, with many other sound Protestants, that the Popish leanings of James II. would have the effect of driving some into Non-conformity. The principal argument by which he would enforce his entreaties to his brethren, not to quit the Church, is, that the “cler-

gy” of that time were “no friends to Popery.” And, so long as this assurance can be given by their Ministers to the people of this land, whom we are accustomed to call, by way of distinction, the Laity; so long as the Pastors of Christ’s flock, in these realms, are able to give satisfactory assurance to the “sheep of Christ, for whom he shed his blood,” that their Teachers are neither hankering after Rome, nor desiring to be “lords over God’s heritage, but ensamples to the flock;” the language of ‘earnest persuasion’ will be superfluous. A sound and enlightened Clergy will as certainly make intelligent and well-affected Churchmen of the great body of the people, as a Romanizing and

therefore a retrograding Clergy will produce disgust and aversion, and at last secession, from a communion in which Truth is found to be betrayed by those who had engaged to defend the citadel in which she dwells. The teaching which recedes farther and farther from superstition, and advances towards the pure light of the Gospel, like Him whom it "lifts up," will "draw all men to" it; while that which is discovered to be working back from light to darkness, will be followed by an alienation of mind, as enduring as it is just.



LIFE OF STANLEY.*

WILLIAM STANLEY, D. D. who was unanimously chosen Master in the room of Dr. Spencer, Jul. 13, 1693, was the Son of William Stanley Gent. of Hinkley in the County of Leicester; but his Father dying whilst he was very young, he was left to the sole care of his Mother; who put him to School at Ashley in Lancashire; and afterwards sent him to St. John's College in Cambridge in 1663, at the age of sixteen. It might be because Bp. Beveridge, who married his Aunt, was of that College; though perhaps from a stronger motive, that Mr. Villiers, afterwards Earl of Jersey (of a Leicestershire Family in his Neighbourhood) went thither about the same time under the tuition of the learned and worthy Dr. Gower, who is said never to have had any other Pupils but these two. He stayed

* From the History of the College of Corpus Christi and the B. Virgin Mary (commonly called Bene't). By Robert Masters, B. D. Fellow of the College, and of the Society of Antiquaries of London. 4to. Cambridge, 1753.

there till he was chosen into a Fellowship of this College upon the expulsion of Scargill in 1669, and this upon the joint recommendation of his Tutor and of Bp. Gunning, then Master of St. John's; who knowing his merit, were loth he should quit the University, so soon as he must otherwise have done, his own County (to use the language of their College) being at that time full.

His first step out of the University into the World (and that a very fortunate one) was to the Curacy of Much-Hadham in Hertfordshire, as it placed him not only under the eye and direction of that excellent Divine Dr. Goodman, but as it gave him an opportunity of being known to the Earl of Effex, (whose seat was there,) who made him his Chaplain, and then presented him to the Rectory of Raine-Parva in Effex.^a But this he voided soon after by cession for St. Mary Magdalen in Old Fish Street, London,^c which he quitted in like manner for that of Hadham abovementioned,^d being collated thereto by Bp. Compton upon the death of his Friend Dr. Goodman. These were the only Parochial Benefices he ever had. As to Dignities, he was preferred to the Prebend of Cadington-Major in the Cathedral of St. Paul,^e whereof he afterwards became a Residentiary;* as likewise to the Archdeaconry of Lon-

^a Oct. 20, 1681. He had been ordained Priest by Bp. Compton in 1672, became an University Preacher in 1676, and commenced B. D. 1678.

^c Oct. 30, 1682. ^d Aug. 13, 1690. ^e Sept. 18, 1684.

* 1689.

don^f upon the promotion of Dr. Tenison to the Bishoprick of Lincoln, and many years after to the Deanery of St. Asaph :^g which he rather accepted to set his Uncle Bp. Beveridge at liberty from the powerful solicitations of others, than that it was a Preferment he either sought after or desired.

I can't say with certainty, when he went over to be Chaplain to the Princess of Orange upon the dismissal of Dr. Covel; but conjecture it might be about the year 1687: but whenever it was, a Clergyman of an unexceptionable character in every respect was to be provided by express orders from Holland. Accordingly the Bp. of London had it in charge to recommend two such Persons to the Archbishop of Canterbury, who was to have the final approbation of one. The two thus recommended were Dr. Burnet Master of the Charterhouse and Mr. Stanley; to the latter of whom his Grace gave the preference for this pleasant reason, that although the former was a deserving man, an ingenious Divine, and a good Scholar; yet as Moses and the Doctor could not agree about making Worlds, he thought it was better to chuse Mr. Stanley; who after being further favoured by his Grace, (about this time, as I conjecture,) with his Faculty for a Doctor of Divinity's Degree, was forthwith sent over, and soon became a Favourite both at Court and with her Highness. He likewise contracted there a particular acquaintance with the two Huy-

^f Mar. 5, 1691-2.

^g Dec. 7, 1706.

gens, as well as with other Persons of learning and character; being without doubt recommended and supported herein by his old Friend and Fellow-Collegian Mr. Villiers, who had waited on the Princess into Holland upon her marriage, and continued there till the Prince's coming over into England in 1688.^h

As soon as his Royal Mistress was seated on the Throne, she advanced him to be Clerk of the Closet, with a Salary of 200*l.* per ann. settled upon him for life, and always had him in such credit and esteem, that most of her Charities passed through his hands, he being the instrument commonly made use of in applications of this kind. She moreover offered him one or two Bishopricks, which he then declined, as thinking the Residence and Duty would interfere with his constant attendance upon her Person and Service; or rather as I imagine (from his refusal of Lincoln upon Abp. Tenison's promotion) because he was content with the Preferment he already had and his own private Fortunes, and found a Station of less Dignity and *Eclat* more agreeable to his Inclinations, and suitable to his Schemes of Happiness in Life.

The death of his old Friend Dr. Spencer however brought him, (tho' much against his Will,) into a more publick Scene of it in the University, as it occasioned his being elected, (but without his knowledge,) into the Mastership of this College; which yet upon the first notice of his choice he positively

^h Collins's Peerage, V. iii. p. 533.

refused to accept of, and even persevered in this refusal, till two of the Fellows went in the Name of the whole Society and importuned him to do it, for the sake of preserving the peace and welfare of the College, and of preventing an irreconcilable division among them, seeing they were unanimous in their Votes for him as they should not be for any other Person. This motive had its desired effect; even though he foresaw the trouble that would follow, by being elected Vice-Chancellor of the University the same year; who, as a mark of their great esteem, were pleased to pass an extraordinary Grace in his favour for admitting him to the Degree of Doctor in Divinity with all its Privileges among them, which an Archiepiscopal Faculty could not entitle him to.

Considering from what motive, and with what reluctance he took the Mastership, it might be expected he would resign it, as he did in 1698, because he could not be more constantly resident, nor consequently be of that service to the College he otherwise would. Whilst he held it however, he spent as much of his time here as he could, and as usefully. For that the World might know how great a Treasure our Manuscript Library is stored with, he set himself to make that valuable Catalogue of it,ⁱ which he afterwards printed at his own expence: and which merits the acknowledgments of all Lovers of Antiquity, and especially of the History of this

ⁱ *Catalogus Librorum Manuscriptorum in Bibliothecâ Coll. Corp. Christi in Cantabrigia; quos legavit Matthæus Parkerus Archiepiscopus Cantuariensis.* Fol. Lond. MDCCLXXII.

Church, and Nation; who being sensible from their own experience of the care and pains necessary to finish a Work of this kind, (wherein the several Volumes contain such a Variety of Tracts, some of which are often so imperfect, ill-wrote, or faded through length of time, that 'tis no easy matter to get acquainted with their contents,^k) will not expect to find this first attempt without Defects: some of which may hereafter be supplied, if I should find leisure, in a second Edition.

During his Mastership it was, that the College, through the negligence of their Servants, were robbed of their Communion-Plate on an Easter-day; upon which he generously presented them with a Set of Silver gilt; the same that are still in use, with the Arms of the illustrious Family of Orange upon it, having belonged to the private Chapel of Queen Mary, when Princess; who, upon her coming to the Crown of England, gave it to him, as a memorial of her Favour and Esteem.

However this is but one Article in the Account of his very extensive Benefactions and Charities. For many were the good, and useful designs he was from time to time concerned in, and supported. Among which was that of printing an Edition of the Councils in 1692 with Protestant Annotations, by an annual Subscription. Several Sums were accordingly subscribed, by the two Archbishops 10*l.* *per annum* each, and by twelve Bishops 5*l.* each.

^k Preface to Casley's Catal. of MSS. in the King's Library, p. 4.

Dr. Stanley not only did the same, but also by his interest then at Court, was chiefly instrumental in obtaining a Grant to import what Paper should be wanting, Custom-free. Dr. Allix undertook the care, and management of this Edition: and had great quantities of Paper imported for it; which, (when the Book was laid aside,) was sold to the Stationers for private gain, to the offence of the Public, and the regret of the learned World.—The Doctor, when Dean of St. Asaph, was at the sole expence¹ of that Act of Parliament,^m which annexed Prebends and Sine-Cures to the Bishopricks of Bangor, Llandaffe, St. David, and St. Asaph, in order to relieve the Widows and Fatherless of the Welch Clergy from the sore distress of paying Mortuaries to the Bishops upon the death of every Incumbent within their respective Dioceses, and Jurisdictions; which Mortuaries (as the Preamble to that Act sets forth) “consisting of several of the best goods of the deceased, did oftentimes amount to a very considerable part of his Estate, and the payment thereof did very much lessen that small provision, which generally the Clergy of those Dioceses were able to make for the support of their Families, and tended to the great impoverishing of the same.” An Act of generosity and goodness in the Dean, that ought ever to be remembered with the utmost gratitude by the Clergy of Wales.—He likewise rebuilt what is now the best

¹ Dr. B. Willis's Survey of the Cathedral of St. Asaph, p. 107, and of Bangor, p. 345.

^m ANNO XII ANNÆ.

part of his own Deanry-House, and made the whole of it habitable, convenient and decent; where he often resided, and lived hospitably, so long as he was able to take such a Journey.—He settled a Leasehold Estate on a Charity-School in that Town: and joined with Mr. Carter in augmenting the perpetual Curacy of St. George in its Neighbourhood.—But his Gifts towards the Augmentation of small Livings by one or two hundred Pounds at a time, with the aid of *Q. Anne's* Bounty were not confined to one County, but extended into different parts of the Kingdom, as may be seen in Ecton's List, &c.—To his own Church at Hadham he gave a Clock: and to the building of the Regent-House at Cambridge, an hundred Pounds. Such Gifts and Benefactions as these could not be hid; though he was upon *Christian* Principles, as secret as he could be in *doing* his *Alms*. What Charities therefore he distributed with his own hands cannot be discovered, as he left no account of them. But so far is known of him, that it was his constant rule all his life long, to bestow in *Good Works* a clear *tenth* Part of his whole Income, whether from *Spirituals* or *Temporals*.—I may here add, that he was not only a Contributor to the Society *for the propagating the Gospel in Foreign Parts*, and a zealous Promoter of it, but was also the first mover in the business of their Charter.ⁿ

Dr. Stanley considered as an Author, published but few things, though probably he would have

ⁿ *Humphrey's Hist. Account*, p. 12.

written more, (as he began early to take a share with the *London-Clergy* in the *Popish* Controversy) had he not been prevented in going on with them, by being sent over to *Holland* in the capacity of *Chaplain*.—However before he went abroad, he was concerned with several learned Divines in the Scheme of printing an *English Bible*, with a plain and practical *Commentary*, but more especially levelled against the Errors and Corruptions of Popery.—His own province was to write *that* upon the *minor Prophets*; a Scheme, that was superseded by the happy Establishment of our Church and Nation at the Revolution.

What he published with his Name were—A Sermon on Matt. ix. 37, 38, preached Feb. 20. 1707-8 at *St. Mary le Bow*, before the *Society for propagating the Gospel*.—He has, as I am informed, another *Sermon* in print, which I never saw, to recommend a public Collection for the *Redemption of Captives*. The Editors also of the *Bodleian Catalogue* have placed among his Writings the *Romish Horse-Leech*, concerning *the intolerable Charge of Popery* to this Nation.—But as his Friends know nothing of this Piece, and as it came out so early in his life as 1674; I suspect they are mistaken. However he was for certain the Author of *two* anonymous Discourses, the *one*, Concerning the *Devotions of the Church of Rome wherein they are compared with those of the Church of England*, in 4to. Lond. 1685; and the *other*, intituled *the Faith and Practice of a Church of England-Man*, in 12°. Lond. 1706.

Such is the Character and History of Dean Stan-

ley, whom God was pleased to bleſs with a very healthful, happy, and long life; for he did not dye, till *OÆ.* 9. 1731, in the 85th year of his age. When, according to his own directions, he was buried in the Vaulting of *St. Paul's Cathedral*, under the South-Wing of the Choir, among his old Friends *Bp. Beveridge*, *Dean Sherlock*, *Dean Younger*, *Dr. Holder*, and *Sir Chriſtopher Wren*; who have none of them, except the laſt, any Monument, Stone, or even Inſcription over them.—To this account I ſhall only add,^o that he married *Mary* ſecond Daughter of *Sir Francis Pemberton* Lord Chief Juſtice both of the *Common-Pleas* and *King's Bench*, who is ſtill living. By whom he had three Sons, all educated in this College; whereof *Thomas* the youngeſt is dead, *William* the eldeſt, who is ſettled at *Warwick*, is *LL. B.* and Official of the Archdeaconry of *London*, *Francis* the ſecond was Fellow of the College, and afterwards Vicar of *St. Leonard* in *Shoreditch*, till his Father reſigned to him the Rectory of *Hadham* Sept. 30. 1723. A Perſon in every reſpect worthy to be his Succeſſor, and deſerving of my grateful acknowledgments, for the helps he has given me towards doing ſo far Juſtice to the Memory of his Father.

^o It is ſcarce worth obſerving, that the natural Tone of his Voice was ſo remarkably loud, as to give occaſion to the *Tatler* to exerciſe his Wit upon him under the name and character of *Stentor*.



Analysis of the Work.

CHAP. I.—*Of the Church.*

EVERY man should be ready to give an account of his belief and practice. page 1.

We are not only general Christians, but members of Christ's Church. 3.

The Universal Church is one. 4.

This Unity we keep up by professing Christ in the Church of England. 6.

Which is the most uncorrupt Part of the Church of Christ, 7.

Consisting of those who are united by the same Formularies and Discipline. 8.

This Church agrees with the Scriptures, and the Primitive Apostolic Church; 9.

For its Officers are sanctioned by Scripture and Antiquity. 9, 10.

Church-Government is not a light matter: 10.

Our own has been universally received from the beginning; 10.

Under it our own Nation was converted; 11.

It, also, agrees with, and subserves the Monarchy; 12.

Our Orders and Sacraments are undoubtedly valid:

And, therefore, separation from this Church is dangerous. 14.

Episcopacy is not Popish ; 15.

Nay, is the best way to keep out Popery, and other errors. 17.

Nor can our Bishops be accused of Popery : 20.

They did not come from Rome, 21.

And have ever disowned any dependence on that See. 22.

The Bishop of Rome never had settled possession and power here, 23.

But our laws forbid all transactions with him. 24.

Our Reformation was neither illegal nor schismatical. 26, 27.

For schism is a separation, not from a particular, but from the Universal Church : 28.

So that the Romanists must show cause for not holding communion with us. 29.

Therefore the Church of England being Apostolical and legal, is to be revered. 30, 31.

The other subordinate parts of our Church-government are expedient, and of long standing. 32—34.

CHAP. II.—*Of Christian Belief.*

The Church of England is found in *Faith* and *Doctrine* ; 35.

For, it makes God the author and object of faith. 35.

HE inspired the Writers of the Holy Scriptures, which contain all things necessary for salvation, 36.

Are also clear, and to be read by all ; 37.

And, are to be the foundation and test of Preaching.
38.

We do not depend on the authority of the Expounder
of Scripture, but on Scripture itself. 39—41.

The Scripture did not receive its authority from the
Church, which is fallible. 42—45.

Tradition is not of equal authority with Scripture,
46—50.

Nor indeed is an infallible Judge at all necessary. 50—
53.

If the Pope were infallible, he would be useless to us
because inaccessible. 53—59.

Though we deny Infallibility, we have full proof of
the Truth of our Religion, 59.

And allow the Three Creeds, because they are Scrip-
tural and ancient ; 60.

Disapproving, however, of the additions of the
council of Trent, 62.

Because these are neither scriptural nor ancient. 63.

We keep only to the Creeds, 64.

Believing, and also, professing them, as containing
“ all the Articles of the Christian faith,” 65.

The Apocrypha we admit “ for instruction of man-
ners,” but not to “ establish any doctrine.” 65—
67.

CHAP. III.—*Of Gospel Obedience.*

The Church of England urges holiness of life. 68.

No man is sinless ; none, therefore, possesses merit ;
yet obedience is indispensable. 68, 69.

And not the less, because we are “not under the law, but under grace.” 70, 71.

Good works depend, for their worth, on faith in Christ ; 72.

And consist in having respect to all the commandments of God, 73.

Which are paramount, and therefore, cannot yield to those of the Church. 74—75.

The Merits of Christ bind us only to greater obedience ; 76.

So that we have need of repentance, and may not “sin that grace may abound.” 78.

If Repentance does not encourage us to “continue in sin,” there can be no dispensation from obedience. 78.

Repentance is not sorrow for punishment, but sorrow for sin. 78.

God will reward good works ; yet not as “of debt, but of grace,” 79—81.

We must not only “cease to do evil,” by avoiding common sins ; 81.

But “learn to do well” by glorifying God, serving our neighbours, and advancing in personal goodness. 81—83.

We must promote piety by our example ; own a Divine Providence ; avoid temptation ; be “content with such things as we have ;” practise family religion ; “render to all their due ;” and discharge all other relative obligations. 83—96.

CHAP. IV.—*Of the Service of God
in Publick.*

Public profession of belief is necessary, 97.

Since it encourages Religion, and Christ's blessing is promised to it. 97—99.

The Congregations of heretics and schismatics are to be avoided, 99.

As well as wandering from church to church. 101—106.

Public Prayers should be frequented, on all opportunities ; 106.

From no low motives, but in a religious spirit. 108.

Decorum is to be observed in an early arrival at church, 110.

And in our deportment throughout the Service, 111.

Of which the suitable postures, and proper responses, will form a principal part. 112—129.

A Churchman will frequent the Holy Communion, 130—132.

As the Commemoration of Christ's Sacrifice, not as itself a Sacrifice. 133—135.

Preaching is to be resorted to as an established means of grace, yet not to be preferred to Prayer or the Holy Communion. 135—138.

Baptism is necessary where it is possible : and public rather than private Baptism. 138—140.

Catechizing is useful as a summary of the first principles of the Faith whereby we must be saved : 140—142.

And, Confirmation is not to be omitted. 140—144.

Matrimony, though not a Sacrament, is a solemn religious engagement. 144.

We should join in the prayers for the Sick, and be ready to visit them ; 145.

And should, ourselves, when sick, desire the visits of our Minister. 146—149.

As a prescribed Form is, on many accounts, necessary for public prayers ; 149.

So our Liturgy is unexceptionable both in matter and structure. 151.

Festivals and Fasts are to be observed, though our Church has given no precise directions as to the mode in which that observance is to be regulated. 152—156.

We are to comply with Church regulations, but to abstain from harsh censures of those who differ from us. 156—158.

CHAP. V.—*Of Additions to the Faith.*

Our Church is complete in Doctrine and Order; 159.

So that subjection to the Bishop of Rome is unnecessary : 160.

For, his infallibility cannot be proved, 162.

Nor has it been practically acknowledged by Romanists themselves : 163.

But, besides Infallibility, no plea can be offered for our communion with Rome. 166.

Transubstantiation is contradictory to reason, and to the evidence of our senses ; and is idolatrous. 170—173.

The use of Images is forbidden in the Second Commandment: 178.

It is also, unnecessary and dangerous. 179, 180.

Prayers to Saints are scarcely more defensible, 180.

Since such prayers suppose Divine properties in the objects of them: 181—183.

Or, prayers for the Dead; which, though possibly innocent in their origin, have given occasion to the doctrine of Purgatory. 183—187.

There are many other Additions to the Faith, which our Church has repudiated. 187.

CHAP. VI.—*Of Civil Conversation.*

We promise, in our Baptism, to “renounce” the wickedness of the world; but Scripture commands us to fulfil the relations we sustain in the world, as Christians. 189—191.

Government is necessary, and appointed by God, 191.

Of its various forms, Monarchy is the best: 192.

Our own Monarchy is lawfully established, 193—198.

And ought to be upheld, by each subject of the State bearing his burden, 198—201.

And giving his vote, on all occasions, conscientiously. 201.

At home, the duties of a Husband, Son, Father, Brother, and Master, are to be discharged, in a spirit of piety and charity: 202—207.

While, abroad in the world, the conduct is to be marked by sincerity, justice, kindness, forbearance, and prudence. 207—216.

Our time, if we are free from daily labour, is to be employed in gaining knowledge in Religion, Laws, and useful Arts ; 216—224.

And partly, in social intercourse; in which we are to strive to be candid, discreet, grave, and peaceable; 224—228.

Though we may unbend so long as we preserve recollection, and a disinterested temper. 228—232.

CHAP. VII.—*An earnest Perswasive to continue in the Church of England.*

From a Church, holding such a Belief, and enjoining such a Practice, separation is not reasonable. 233.

It is established, ancient, and not schismatical; and preserves a mean between two extremes, 233—240.

Though, nevertheless, some are offended at our Order; others at our Forms; and others at our Ceremonies, 240.

But, it is impossible to please all; and, we may congratulate ourselves, that we do not give greater offence; While we are conscious of having a Church framed upon sound, yet tolerant principles. 241—250.

The Church of England does not favour Popery; a point which is made certain, as well from history, as from the Subscriptions and Oaths of the Clergy. 250—256.

Our Doctrines, our Worship, our Scriptural Reformation, and our Loyalty, challenge the scrutiny, and refute the objections, of those who separate from us. 256—264.



Faith and Practice, &c.

CHAPTER I.

Of the Church.

SAINT PETER, 1 *Pet.* 3.
15, *Bids us to sanctifie the
Lord God in our hearts,
and to be ready always to
give an answer to every one that asketh us
a reason of the hope that is in us, with
meekness and fear.* And therefore it can
never be improper, or unseasonable for
the most private Man to give an account
of Himself, of his Belief, and Practice,
especially in a time when Religion is so

much controverted ; that he may be corrected by others, If he be in any mistake,¹ (which I call God to witness, is not wilful ;) or if he be in the right, that he may, at least by this example, do some good in the World, and provoke others to an Imitation.

¹ The lover of truth need not be always in actual doubt on every point ; but he must be always open to conviction ; always ready to hear and to meet fairly, any seriously urged objections. Not indeed to hold himself obliged at once to abandon his religion, if he is unable immediately to refute every objection ; but to take into consideration each objection ; calling in the aid of those qualified to afford it, and considering, with their assistance, not only how far each objection is capable of an answer, but also what is its weight, even if unrefuted against such positive proofs as he may have on the other side in supporting his faith. It is one thing to be without faith, and another thing to have the Faith of the Apostolical Christian, who is always ready to give to every one that asketh him a *reason* of his hope ;—not, be it observed, an *answer* to every *objection* ; for there may be objections which none can answer, and others which the unlearned cannot, of themselves, be expected at once to answer, against

I do therefore freely own, that I am not only a Christian at large, who Believes Christ to be come, and the Gospel to be the Word of God, and Law of Men, and content myself with a silent Belief of This: But I look on my self as a Member² of his Church, his Body, being

conclusions which may yet be fairly established by a preponderance of evidence; by positive proofs that have more force than the objections, even if left unanswered. ‘There are objections,’ said Dr. Johnson, ‘against a plenum, and objections against a vacuum! but one of them must be true.’ If there be any thing virtuous or manly in any faith, it must be in that which defies impugners, which courts investigation; not in that which rests on our resolution to shut our ears.

² “Instead of exhorting his disciples to labour singly for their own salvation, and that of other men generally;—instead of merely leaving a set of doctrines and precepts to be adopted and obeyed by each insulated individual who might approve of them,” our Lord “combined his followers himself into a distinct society, which we term the Church; of which He is himself the head, and all Christians the members. This Christian fraternity, this communion of saints branching out into several distinct

admitted into it by Baptism, and enjoying singular priviledges and advantages by it, as having a right to all the benefits which he purchased to his Church, and a share in all the Prayers that are made for it. This Church, or generality of Christians hath several parts, some of which are more pure, some more corrupt; yet all that hold the Effentials of Religion, I esteem to be of it. And tho' it be spread over the whole world, yet I look on it but as *One*, Christ himself speaking of his Church but as *one*,³ and accordingly I

Christian churches, had a formal institution: it has a solemn initiation in the sacrament of Baptism; it has rules of belief and of conduct for its members in the Holy Scriptures.

³ “The Church is undoubtedly *one*; and so is the Human Race one; but not, *as a society*. The Church was from the first, composed of distinct societies; which were called one, because formed *on common principles*.”

The Primitive Catholic Church had an exact Communion in all Effentials or Fundamentals, and in many other things. But, that they had differ-

profess it in my *Creed*. And I think it ought to be but *one*; for the several parts of it ought not only to believe the same Articles of Faith, but as far as is possible to maintain the same Government, and keep up the same outward Order and Administration of affairs: That so whosoever sees them, may know them to be the same kind of men, though scatter'd⁴ into several Countries. And they ought to keep up Union, not only with one another, but especially with the First⁴ and

ences also of lesser moment, in points of doctrine and discipline, and forms of administration of the Holy Sacraments, and Liturgies, no man can doubt that hath his eyes in his head. . . . The reason of their agreement was plainly this, because all Churches received the Primitive Creed, and no Church exacted more in point of Faith than the Primitive Creed."

Bramball's Works, Dubl. 1676. p. 170.

⁴ " For preservation of Christianity, there is not any thing more needful, than that such as are of the visible Church, have mutual fellowship and society, one with another. In which consideration, as the

Pureſt Ages of Chriſtianity. For the Unity of the Church ſeems to require that we ſhould endeavour as much to keep up Unity with the Firſt Chriſtians, tho' we live ſo long after them in time, as if we had lived at the ſame time with them, but far diſtant from them as to place. And all the Members of the Catholick or Univerſal Church ought to be more *one*, to have a better agreement among themſelves, a cloſer correſpondence and connexion, and a greater concern one for another, than the *Mahometans* have one for another, who profeſs the ſame Religion; or than the Philoſophers of the ſame Sect have, who hold the ſame Opinions.

And for my part, I do what I can to

main body of the ſea being one, yet within divers precincts hath divers names; ſo, the Catholic Church is in like fort divided into a number of diſtinct ſocieties, every of which is termed a Church within itſelf. *Hooker's Eccl. Pol.* III. i. 14.

keep up the Unity of it, by professing Christ openly with *this*⁵ Church, which is so pure a part or member of it.

And indeed next to the sending of our Saviour into the world, I reckon myself bound for ever to thank God, that by his All-wise, and overruling Providence, he was pleased to order me to be Born in *England*, and to be Baptized there, and admitted into that part of his Church, which is there by Law established, and which I do verily believe to be in all particulars, the Truest, and most Sincere⁶ part of the Catholick Church on earth.

⁵ The question whether I ought or whether I ought not to Profess myself a member of the Church of England, is too solemn and too important to be decided from any other reasons, than those which a disembodied spirit can offer before the throne and tribunal of the heart-searching and soul-judging God. *'Dedication' prefixed to 'Scriptural Communion with God,' Pt. ii. by Rev. G. Townsend, M. A. Canon of Durham, &c.*

⁶ 'I believe I am right in deciding that the Episcopal Trinitarian Church of England is more entitled

Now by the Church of *England*, I understand that Body of Men, who as to Church-affairs, are United together, under the same principal Church-Officers, the Bishops, Priests, and Deacons;⁷ and Communicate with them, and with one another, in all Religious Offices, according to the Liturgy and Orders of our

to my approbation as a reasoning, immortal, responsible, and dying man than any other Church, Communion, or religious society, by whatever name it be called; and that I consequently should commit sin, and ‘for sake my own mercies’ if I did not adopt for myself, and if I did not invite others also to adopt, as our chief assistant and guide, to the blessedness of present and future peace of the soul, (next to the Holy Scriptures) the doctrine, the discipline, and services of the Church of England.’ *Ibid.*

⁷ ‘We find that in the Christian Church in all ages, there have been teachers who ruled as the Apostles taught and ruled, teachers who did not rule, and assistants to the teachers who did not rule. In other words, the three orders of Bishop, Priest, and Deacon (though the names of the two first were at the beginning interchangeable,) have always constituted the pastorship of the Christian Church.’ *Ibid.*

Church, profess the Christian Faith according to the Ancient Creeds and the Thirty Nine Articles, and are governed according to the Canons and Laws of this Church.

And this Church, thus Framed, and Governed, (as far as I can judge) I find to be very consonant to the Scriptures, and in all material Points to be exactly correspondent to the Primitive Church, in its greatest Purity, *viz.* under and presently after the Apostles.⁸

For it hath not only a subordination of Officers, which is necessary in all Regular Governments whatsoever; But it hath the same Officers, Bishops and Priests, both in Name, and Authority, which seem spoken of in Scripture, which this Church always had, and all Churches that

⁸ Episcopal Government is acknowledged to have been universally received in the Church, presently after the Apostles' times. *Chillingworth on Episcopacy*, Lon. 1704, p. 324.

I can read of,⁹ ever had till of late ; and, the Church-Government that best agrees with a Monarchy in the State.

And whatever other men do, I esteem it not a light matter, what Church-Government is among us, if it were only for this, that this Church-Government hath been so univerſally received by all that own themſelves Chriſtians, from all Antiquity : I may juſtly think there was ſome neceſſity¹⁰ of ſuch an Inſtitution at

⁹ A thouſand five hundred years and upward, the Church of Chriſt hath now continued under the ſacred regiment of biſhops. Neither for ſo long hath Chriſtianity been ever planted in any kingdom throughout the world, but with this kind of government alone ; which to have been ordained by God, I am for my own part even as reſolutely perſuaded, as that any other kind of government in the world whatſoever is of God. In this realm of England, before Normans, yea, before Saxons, there being Chriſtians, the chief paſtors of their ſouls were biſhops. &c. *Hooker*, vii. i. 4.

¹⁰ The Apoſtles who began this order of regiment biſhops, did it not but by divine inſtinct.

Ib. vii. 10.

first, and fear varying from such an Order, as not being able to discern perhaps all the ill Consequences of altering it.

But I find also that all other Nations, and particularly our own, were Converted under this Ministration. That this is the way by which so many good men have gone to Heaven; the Principal of the Martyrs of the ancient Church, as well as of our own, having been its Bishops. And by the going but in the way that so many good men have gone, I may hope sooner to meet Christ,¹¹ that in a by-way of my own Invention.

And I find also this Church not only to be govern'd by the same Governours,

¹¹ The soundness of this mode of reasoning of the Author is more than questionable. Those "good men have gone to Heaven," walking "in the way" of episcopal government, but not *by virtue* of walking in that way. All forms of church-government are to be ranked, not among essentials, but non-essentials; whereas the former alone have to do with the great question of personal salvation. *Ed.*

by which the ancient Church was governed, but also to have the same general Laws, and to execute the same kind of Orders (onely where the Times will not give leave, or where there is a just Power in our Church to change,¹² or good Reason to vary) and to be the same way consistent with Monarchy, and subservient to it, and to the Peace of the State by it. Besides, that it is the best way, according to Humane Prudence, to keep out Herefie, or Schism, and preserve Union between the Members of the same Profession.

And lastly, I admire this Government, and Institution, because under it I am in no doubt of the Validity of the Ordina-

¹² See ‘Art. of Rel.’ xxxiv. “Every particular or National Church hath authority to ordain, change and abolish Ceremonies or Rites of the Church ordained only by Man’s authority, so that all things be done to edifying.” xxxiv. ‘Art. of Rel.’ See also, ‘*Preface of Ceremonies.*’

tions of our Ministers, or of the Validity of the Sacraments by them administered. For we have our Orders by a continued Succession¹³ from the Ancients, and fo

¹³ That there has been a Christian ministry continuously, from the time of the Apostles to this day, is as complete a moral certainty as any historical fact can be. This continued succession of ministers (bishops, priests, and deacons) is asserted by the Church of England, in the preface to the ordination service. But, while our church unequivocally lays down her own principles with respect to the true ministry being in the line of Bishops, she has not entered upon the question whether, in order to the validity of religious ordinances, and to the right administration of the sacraments, the officiating ministers must have been ordained by a bishop who derived his descent in one unbroken chain from the Apostles: nor has she made any statement from which her views on that point can be inferred. That Church has apostolical succession in the true sense which is framed in accordance with the fundamental principles, taught by the Apostles, and their great Master.

It is possible that the Author meant no more by a "continued succession from the ancients," than has been here asserted to be the view of the Church of England. But, notions existed in his day (and they are not yet extinct) which receive no support from

from the Apostles, which is the only ordinary way, that I know of, for a man to be Commissionated to act in Christ's name.

And therefore, for one of our Nation, and Born within the Pale of our Church, to separate himself from us, either from dislike of Episcopacy, or on pretence of greater Purity, I must needs think to be a very dangerous practice. For I no more doubt there is such a sin as *Schism*,¹⁴

any recorded declarations of our own Church. The tenet of apostolical succession (in the sense referred to) was founded on Romish assertions, promulgated with a view to give an undue influence and superstitious power to a Priesthood; and, is little in unison with the principles on which our Protestant Church was founded on its succession from the Papal power. *Ed.*

¹⁴ “ It will hardly be denied, that there is such a thing as the sin of Schism, and that it is incurred by those who, without sufficient grounds, separate themselves from our communion, whether to enrol themselves as adherents of an usurping foreign Church, or to join any sect of protestant dissenters.”

Abp. Whately, Bamp. Lect. (vii.)

than I doubt there is such a sin as *Murder*.

Further, I cannot but admire at the want of Understanding (to say no worse) of those men who have endeavoured of late Years to run down Episcopacy in general, as Popish, seeing it is very evident, that Episcopacy was from the very beginning of Christianity, and many Ages before Popery, as by it are meant the Errours of the Church of *Rome*. And if it must be called Popish, because the Papists¹⁵ have such as they call Bishops;

¹⁵ When we are in a fretting mood at the Church of Rome, and with that angry disposition enter into any cogitation of the orders and rites of our church; taking particular survey of them, we are sure to have always one eye fixed upon the countenance of our enemies, and according to the blithe or heavy aspect thereof, our other eye sheweth some other suitable token, either of dislike or approbation towards our own orders. We have most heartily to thank God, therefore, that they amongst us to whom the first consultations of causes of this kind fell, were men, which, aiming at another mark, namely the glory of God, and the good of this his Church, took

for the fame Reason a Man may call the Creed¹⁶ Popish, becaufe the Papifts ufe, and profefs it: And a man may call all the Greek, and other numerous Eastern Christian Churches Popish, though in fo many Points of Doctrine they are fo contrary to the Church of *Rome*: But they agree with us in every confiderable point of Doctrine, as well as in Epifcopal Government; And this by a continued Succession from the firft Ages, which is alfo another very ftrong Argument on our fide.

that which they judged thereunto neceffary, not rejecting any good or convenient thing, only becaufe the Church of *Rome* might perhaps like it. If we have that which is meet and right, although they be glad, we are not to envy them this their folace: we do not think it a duty of ours to be in every fuch thing their tormentors. *Hooker*, iv. ix. 2.

¹⁶ With *Rome* we dare not communicate concerning fundry her grofs and grievous abominations; yet, touching thofe main parts of Christian truth, wherein they constantly ftill perfift, we gladly acknowledge them to be of the family of *Jefus* *Chrift*.

Id. iii. 1, 10.

Indeed it is so far from being true, that Episcopacy is a Branch, or a note of Popery, that I look on Episcopal Government, as the best way to keep out Popery, or any other Error. For Episcopacy, as Established in its Just Rights, and Power, utterly destroys the Papal Pretences;¹⁷ For this will bring the Bishop of *Rome* to his former state, when he was look'd on as no way differing from other Bishops, but only as he was Bishop of a bigger City, and had a larger Diocess. And the Pope's Creatures were so aware of this, that in the Council of *Trent*, when the *Spanish* Bishops would have Enacted Episcopacy to be of Divine Right, the *Italians*, the Pope's Creatures,

¹⁷ “The Antipapal Episcopal churches of England and Ireland, of Scotland and America, acknowledge the Bishop of Rome to be Patriarch of the West, according to the ecclesiastical and imperial constitutions; but not by divine right.” *Rev. G. Townsend's ‘Scriptural Communion with God.’* Pt. iii. Dedication. §. iii. 1.

presently smelt out the Consequences of it, *viz.* That This would be to depress the Pope himself to the same Level with other Bishops, and therefore made all the Interest they could that That Vote should not pass; and accordingly it was cast out. And therefore I must look on the Pope¹⁸ as a greater Enemy to Episcopacy, than even Presbytery it self. For Master *Calvin*¹⁹ himself did approve of Episcopacy; onely it could not so well be brought into *Geneva*, where there was a Popish Bishop living, who was Lord of that City. But the Pope will allow of no Bishops, in proper speaking, but onely himself;²⁰ all Bishops deriving their

¹⁸ Our Church ‘ does not add the Papacy to the Episcopate, nor seek any unity of the Church universal in any other manner than in the way which Christ appointed, the steadfast adherence to the doctrine and fellowship of *all* the Apostles.’ *Townsend.*

¹⁹ See Bramhall’s Works, fol. p. 161.

²⁰ The Roman Pontiff alone should of right be

Power from Him, He being the Head, and Root of Episcopal Power, as *Cajetan* hath determined; And all Bishops acting onely with his Leave, and by his Authority, and Grace, swearing Obedience, and Homage to Him, as they do by the Oath which they must take when they are Consecrated; All this makes them onely the Popes Servants, and scarcely so good as his Deputies;²¹ To be sure they are not properly Bishops in the true, and ancient sense of it, as such who, under Christ,

styled Universal Bishop. He alone can depose and restore Bishops. "Dictatus Papæ" (Maxims of Gregory VII.) *Baronii Annal.* A. D. 1076. § 24.

²¹ Though the Popes do not abolish the order of Bishops, or Episcopacy in the abstract, yet they limit the power of Bishops in the concrete at their pleasure, by exemptions and reservations, holding themselves to be the bishops of every particular See in the world, during the vacancy of it; and making all episcopal jurisdiction to flow from them, and to be founded in the Pope's laws. What is this, but to trample upon Episcopacy, and to make them equivocal bishops, &c. *Bramhall.* p. 125.

had over their Presbyters, and People, Supreme Power, as to Church Affairs, and Accountable only to Christ, and to a Council of their Fellow-Bishops, often Meeting, and Consulting together for the good of the whole.

And as Bishops in general are not Popish, so neither can our Bishops appointed and consecrated according to the Orders of the Church of *England*, be accused of Popery, of any kind of men; For at their Ordination first, and Consecration afterwards, they all subscribe to the *XXXIX. Articles*, to the use of the *Liturgy*, take the Oaths of *Allegiance* and *Supremacy*, and give all the Caution, and security, that one Man can give to another of their Aversion to Popery, and steddiness to the Church of *England*: And now besides this, they take the *Test*, and Renounce *Transubstantiation*, and the other great Points of Popery; and particularly disclaim all subjection to the Pope, or dependance

on him, and this with abundance of Truth and Reason.

For if Christian Religion had been planted here from *Rome*, it doth not prove that we ought on that Account for ever to depend on *Rome*, or our Bishops be subject to the Pope. For we can prove that *Scotland*, some parts of *Germany*, and other places, received their Christianity from *England*; And yet they will not allow us to challenge power over those places upon that account still in Spirituals. But it is evident that we did not so much as receive our Religion from any of the Bishops of *Rome*,²² but had it planted here, either by the Apostles, or Apostolical men, as is fully made out, especially of late by those great and learned

²² “ The Popes by degrees thrust in their fickle into the ecclesiastical affairs of England. This intrusion was manifest usurpation and tyranny. No Saxon, English, or British King, ever made any submission to the Pope.” *Bramhall*. p. 72.

Members of our Church, Archbishop *Usher*, the Bishop of St. *Asaph*, and Dean of St. *Pauls*.

Indeed when Christianity was almost destroyed in the Eastern parts of this Island by the *Saxons*, who were Heathens, the Bishop of *Rome* sent *Augustin* to Convert some of those *Saxons*; but he found many Bishops in this Countrey, who altogether disowned any dependance on *Rome*; and would pay no Obedience to the Pope, professing they owed no more service to him, than to any other good Bishop and pious Christian. And moreover we in *England*, may justly plead the privilege of the Kingdom of *Cyprus*, according to the Council of *Ephesus*,²³ of

²³ The “ independency of provinces was secured against the encroachment of the greater sees, by the general council of Ephesus (vid. *Labbe Concil.* tom. iii. p. 801, can. 8.) where, upon the complaint of the Bishops of Cyprus, against the encroachments of the Bishop of Antioch, this latter claiming a right to consecrate the Cypriot Bishops, and making that

being a distinct National Church, without Dependence on any other.

And as thus in point of *Right* we can justify our not being subject to *Rome*, so also in point of *Fact*, we can say, the Pope never had any settled, and quiet Possession, and exercise of Power here; at least for any considerable time together, as is at

island one of the dependencies of his See; upon this complaint, I say, the Bishop of Antioch's claim was examined, and being found all novelty and usurpation, it was rejected by the council. And, to prevent all invasions of liberty for the future, there was a general canon drawn up in these words, which was to hold in all other places, no less than in Antioch and Cyprus; the former part of the canon having determined the cause in favour of the Bishops of Cyprus, and decreed them a security for the future, proceeds thus; τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ τῶν ἀπανταχοῦ ἐπαρχιῶν παραφυλαχθήσεται, &c. Now, the British Churches being in no circumstances of subjection to the bishop of Rome till long after this time,—their liberties are effectually secured by the general council of Ephesus, and all future attempts of encroachment, barred, and declared nullities." *Collier's Eccl. Hist.* vol. 1, p. 84. Lond. 1840.

large evident from what Master *Prynn* and others have collected: and all our Statutes of *Provisor's*, and *Præmunire's* do shew how little hold here the Pope was by our Government allowed, or own'd to have. And though many did appeal to *Rome*, it was against Law; and therefore, That gives the Pope no more Right here, than many peoples being Traiterous, and paying Homage to an Ufurper, doth annul the Right and Title of the Lawful Prince.

If the Pope ever had any Power here, it could not be by a Divine, but a Humane Constitution, by the approbation of the King and Nation; and that very Power hath for good reasons annulled this Liberty, and revoked this Grant, and made it High Treason, or at least a *Præmunire*,²⁴ to have any thing to do with

²⁴ Appeals in causes testamentary, matrimonial, &c. were prohibited under *Præmunire* A. D. 1532-3. See *Collier's Eccl. Hist.* vol. iv. p. 207.

the Pope, or See of *Rome*. And what ever Reasons there ever could be for holding a friendly Correspondence with the Bishop of *Rome*, I am sure there were and are as good, or greater Reasons for denying it now, and forbidding all Appeals to *Rome*; not only by reason of the vast fumms of Money drawn out of the Nation,²⁵ (all great Ecclesiastical Causes being judged at a Foreign Tribunal,²⁶

²⁵ “ The grounds of separation were many : first, the intolerable extortions and excessive rapine of the Court of Rome committed in that Realm (England) by their Legates and Nuncios, and Commissioners, and Collectors, and other inferior Officers and Harpies, enough to impoverish the kingdom, and to drain out of it all the treasure that was in it, and leave it bare as a grasshopper in winter.

They endeavoured to rob the King of the fairest flowers of his crown; as of his right to convocate Synods, and to confirm Synods within his own dominions; of his legislative and judiciary power in ecclesiastical causes, of his political jurisdiction over ecclesiastical persons, &c. *Bramhall*. pp. 92, 93.

²⁶ He who appeals to the alleged decisions of a certain community, is clearly bound, in the first

and all Ecclesiastical Persons made to depend on another Jurisdiction,) But also we having found by woful experience how great an enemy the Pope was to our Peace, all Tranfactions with him were and are by our Laws most justly forbidden.

And therefore we being thus a Legally Constituted National Church, had consequently full power to Reform our selves, without asking the Bishop of *Rome's* leave (When we found many Errors by degrees crept in²⁷ among us). Nor can

place, to prove its existence. But if we proceed to historical evidence, we find on examination, that there never was a time when the supremacy of any one Church was acknowledged by all, or nearly all Christians, and to say that they ought to have done so, and that as many as refused such submissions, are to be regarded as schismatics and rebels, is evidently to prejudice the question. *Abp. Whately's Essays on 'Dangers,'* &c. p. 170.

²⁷ There is a right mean between those extremes, if man could light on it; that is, neither to destroy the body out of hatred to the sores and ulcers, nor yet to cherish the sores and ulcers out of a doting

we with any shew of Reason, or Conscience, be charged with Schism on that account; for we are ready to justify to the World (as we have done it abundantly) that we have only cast off Errors,²⁸ or such things as ought to be rejected, and have retained, or received, nothing but what is Necessary, or Lawful. And it is a hard case that we must be forc'd to ask the Pope's leave for us to grow better

affection to the body; that is, neither to destroy ancient institutions, out of a zealous hatred to some new abuses; nor yet to dote so upon ancient institutions, as for their sakes to cherish new abuses.

Bramball. p. 29.

Just as if you should argue thus: you may not leave your friend or your brother; therefore you may not leave the vice of your friend, or the error of your brother. *Chillingworth.* chap. iii. §. 66.

²⁸ The Church of Rome is a true Christian Church, metaphysically, because it still retains all the essentials of a true Church. To have separated from it in any of these, had been either formal heresy, or formal schism, or both. But we have retained all these as much as themselves, and much more purely than themselves. *Ib.* p. 197.

Christians; and it is yet a harder case if he should be unwilling, and not suffer us so to be.

And One particular National Church cannot, without great Impropriety, be so much as charged with Schism, from another National Church, such as That at *Rome* is, but from the Universal Church. So that it is a kind of Non-sense for us even to be charged with being Schismatics from *Rome*, unless *Rome* be all the World,²⁹ or a particular be an Universal.

Ours is the National Religion; And for the first Ten Years of Queen *Elizabeth*, the Papists did Communicate with us, till the Bull of Pope *Pius* the Fourth,

²⁹ There is a vast difference between the Catholic Church and a Patriarchal Church. The Catholic Church can never fail; any Patriarchal Church may apostate and fail. We have a promise that the candle shall not be put out: we have no promise that the candlesticks shall not be removed. *Bramball*. p. 30.

An. 1569-70, though our Reformation was then fully fetled. So that *They* are bound to answer it, why they joyn not still in Communion with us. And I hold my self bound to Obey this Church in all its Lawful Commands,³⁰ it having as much Power, as any other Church in the World, over its own Members, though it is less imperious in its Commands, and pretends not to a Dominion³¹ over our Faith.

³⁰ Our Divine Head, even Christ, ruling Christians by his Spirit, which spoke to them from time to time through the Apostles, while these were living, speaks still in the words of the Christian Scriptures. It follows that each Christian is bound (as far as Church-authority extends) to submit to the ordinances and doctrines, not repugnant to Scripture, (see Art. xxxiv.) of the particular Church, of which he is a member. *Abp. Whately's Essays on 'Dangers,' &c.* p. 170.

³¹ The Romish system requires that each man is to forego the exercise of his own judgment, and to receive implicitly what is decided for him by the authority of the Church. The principle of Protestantism, on the contrary, is, that it is the duty of

And therefore most highly do I Honour, and Revere This Church, thus Apostolically Govern'd, and Legally Established; and of all things in this World dread its Cenfures. For I cannot but reckon that those great Priviledges, and Promises granted by Christ to his Church,

every man, first to avail himself of all help within his reach, and to divest himself of prejudice; and then to decide according to the best of his own judgment, and embrace that which appears to him to be truth. It has been expressly denied by some writers, that our Church acknowledges the right of private judgment, on the ground that it enjoins the use of the Creeds, and of the Liturgy, and Catechism. To which it is replied, that in matters intrinsically indifferent, each Church has a right to prescribe to its members regulations with which it is their duty to comply; but that, to attribute to a Church such power in respect of doctrines, of which Church-formularies are only expositions and commentaries, and to make it the duty of any one to assent to her interpretation of Scriptures, is practically to place that Church on a level with the Scriptures: and that if our Church can be supposed to declare that an individual has no right to exercise his private judgment in deciding whether the Liturgy be scriptural or

Matt. 18, must belong to This Church, which is so truly Christian. And I am so far from slighting or despising its Authority, because it doth not so imperiously Curse its Enemies, or doth not pretend to inflict Temporal Punishments³² on Delinquents, that I revere it the more on

not, and is bound to receive it implicitly, and without further inquiry, *because* it is 'our' Liturgy—the grand principle of Protestantism, the only one that could justify the Reformation, is abandoned; and our Reformers must stand convicted as schismatical heretics. *Ed.*

³² Burning is not now practised for knavery, any more then cutting men up alive for high treason; though the punishment of heretics by the civil rules, even by fire, was yet not immediately discontinued after the Reformation. Those who defend the system of secular coercion, or, of enacting laws for punishing by the arm of the civil magistrate, such as are in religious error, do so upon the plea that it is the duty of Christians to discountenance religious error by every means in their power; and therefore, even by violent means, if necessary; appealing usually, to the Old Testament, in support of their views. Their opponents, on the contrary, urge that no personal violence, no secular penalty whatever, is fanc-

this very account. For God will be never the lefs severe againſt a Rebellious Son, becauſe the Father did only with Pity and Tenderneſs rebuke him, and deſire to reclaim him. And it hath been of old obſerved, that where, and when the Church had leſs ſecular aid, there God did in a more ſpecial manner Vindicate it himſelf.

As to the other ſubordinate parts of our Government under the Biſhops, ſuch as Arch-Deacons, Deans and Chapters,³³

tioned by the Author of our Religion: that the whole of the New Teſtament breathes a ſpirit of earneſtneſs indeed, in the cauſe of truth and zeal againſt religious error; but of ſuch a zeal as was to manifeſt itſelf only in vehement, and perſevering perſuaſion. *Ed.*

³³ The biſhop for his aſſiſtance and eaſe, had under him, to guide and direct deacons in their charge, his Archdeacon, ſo termed in reſpect of care over deacons, albeit himſelf were not deacon but preſbyter. For the guidance of preſbyters in their function, the biſhop had likewiſe under him one of the ſelf-ſame order with them, but above them in autho-

and the feveral Eccleſiaſtical Courts, I think none can deny, but either theſe very Orders, or ſomewhat like them, is neceſſary to the good of the whole, and the regular Adminiſtration of affairs under the Biſhop; and theſe very Orders have been ſo long among us that they can plead the Preſcription of ſo very many hundred years, and are ſo interwoven with our Laws, and the frame of our Government, and we have been ſo long uſed to them, that they have every way a firm, and ſetled Right among us; and nothing in this Life can be ſtable nor right certain, if, to other Arguments, a Preſcription of ſo many hundred years ſhall not be valid;

rity, one whom the ancients termed uſually an arch-preſbyter: we at this day name him Dean. For, moſt certain truth it is that churches, cathedrals, and the biſhops of them, are as glaſſes, wherein the face and very countenance of apoſtolic antiquity remaineth even as yet to be ſeen, notwithstanding the alterations which tract of time, and the courſe of the world hath brought, &c. *Hooker*, vii. vii. 2.

for it is an Ancienter Right than any man can shew for his Estate: and for these Reasons do I fully approve of them. And whatever fault is in any of them, I must needs ascribe it to the Persons and Abuses, rather than to the Nature of the Office.³⁴ Much less can the Church be charged with blame, who, I am sure, by her Canons, designs the Preventing of all those abuses committed; and if the times at present will allow of no better, let every man bear his own burthen.

³⁴ See Hacket's Speech before the House of Commons in behalf of Deans and Chapters. *Collier's Eccl. Hist.* Vol. VIII. p. 213.



CHAPTER II.

Of Christian Belief.

AND as I find *this Church thus Rightly Constituted,* and under a Government the most truly Agreeable to the Apostolical Pattern, and the Practice of all Ages: So I cannot but admire it more, if possible, for the soundness of its *Faith* and *Doctrin*e.

For as it makes a true Faith necessary, as well as Practice, so it resolves this Faith into the true Author, and Object of it, God; It being most agreeable that we should learn from Him, what to Be-

lieve of Him, and by what actions to please Him.

Now He hath in his Goodness Order'd certain Books to be written, by Men inspired¹ by Him, that do contain all that God would have us know, as from Him, in order to our Salvation. And these Books all together we call the *Bible*, or *Holy Scriptures*. And this Book I am by the Church of *England* taught, to look on, as a compleat Rule of Faith, and Manners;² And that neither a Man's own private Spirit, or Reason, nor the

¹ The divine authority of the Holy Scriptures, our Church, according to great wisdom, doth rather take for granted, than labour much to prove such an undoubted principle of religion; justly supposing there is no reason either to question that the church hath surely received those divine oracles, or surely delivered them; and therefore our sixth Article speaks of them as "of whose authority there was never any doubt in the Church." *Puller's "Moderation of the Church of England."* Chap. iv.

² The acknowledging of the Holy Scriptures to be a perfect rule of faith and manners, is the main

Authority and Commands of any Men, ought to be lifted or attended to in opposition to it.

I reckon also that this Scripture is clear enough, as to all necessary points, to them that will make it their Business without Prejudice, to consider, and understand it; And that whatever hath been said against it, I find none, but onely seeming Contradictions and Oppositions in it, which do allow of a very favourable Interpretation, and Reconciliation; And that even these seeming Difficulties, and Contradictions, as well as the divers Translations of Scripture, and the various Readings, are chiefly, or only, in small and indifferent cases, which concern not the Essence of our Religion. And to reconcile these seeming Oppositions, and to explain the whole, is a great part of the Office, and duty of the

article of the Protestant religion as opposed to the Romish. *Bp. Sanderfon. Pref. to Sermons.* Lond. 1657.

Clergy, the Bishops, Priests, and Deacons, who are bound to instruct³ the People out of this Book, and to convince the Gain-fayers.

And though, as Saint *Peter* says, many do wrest the Scripture to their own destruction; yet I look on it as very fit and necessary, that this Scripture should be in the Vulgar Language,⁴ and often read by the People; That so they themselves may see, and know the Law, by which they must be judged;⁵ that they may be satisf-

³ See Office for the “ Ordering of Priests and Deacons.” “ *Are you persuaded,*” &c.

⁴ The Church of England from time to time, hath taken a just care to have the holy originals rendered into the common language, that all God’s people may be enriched more and more in the knowledge of God; as Epiphanius tells us the Ancient Church had its ἐρμηνευτὰς, interpreters of the Divine Books. *Puller’s “ Moderation of the Church of England.”* Chap. iv.

⁵ In giving religious instruction to any class of persons,—I warn you, I do not say, against setting up yourselves, but permitting them to set you up, as oracles,—as a decisive authority—as a final appeal

fied the Clergy do not impose on them, and teach them a Religion of their own invention; and seeing every man must be judged at the last day severally by himself, and according to what he himself hath done; it seems necessary, that he should now first judge for himself,⁶ whatever help or assistance he may have from another to make a right judgment.

And this sufficiency, and clearness of the Scripture, is the Reason why I do not depend on the Authority or Credit of the

in respect of religious truth. You must not only incite and teach them to read, and to read profitably,—to “mark, learn, and inwardly digest,” the Scriptures; but you must leave and lead them to exercise the best powers of understanding that Providence has bestowed, to “prove all things, and hold fast that which is right;”—to allow no mere uninspired man, or Church, or other Body of uninspired men, the claim either of superseding Scripture, or of possessing a joint and equal authority with Scripture, or pronouncing and deciding infallibly what is the sense of Scripture. *Whately's Essays.*

⁶ If men are accountable for their opinions, it follows that they *must* exercise private judgment,

Priest that expounds it, or Preacheth⁷ from it, but on the Scripture it self; he being always bound to bring some clear passage of Scripture for the proof of what he saith. And therefore I do not look on any thing that he saith as infallible, any further than it is consonant to Scripture; Nor do I reckon any infallible Interpreter at all to be given to the Church. For if there were any Infallible Interpreter of the Word, and Will of God, doubtless

without which there can be no responsibility. It is for his ministers and stewards to do their best towards training the People to exercise their private judgment rightly, and profitably for their eternal interests. In addition to all other instruction, we must also warn them of the responsibility which is then laid on them; a responsibility from which we *cannot* relieve them, if we would; and, of which they cannot divest themselves.

⁷ Men will usually be more ready to thank any writer or preacher, who places them in a well-trodden road, which they have only to keep to without looking on either side, than one who presents them with a *map* of the country they are to traverse;—

it would of all things have been the most plainly said, and the most frequently referred to in Scripture, because of the Infinite use of knowing it, and the Danger of being Ignorant of it; and God in his wisdom, and goodness would never have put so many particulars into the Scripture, which there is no such need we should know, and leave any thing out of Scripture, which it is so absolutely necessary that we should know.

better pleased with one who saves them the trouble of thinking, than with one who *gives* them trouble, by inciting, encouraging, and directing their studies. Hence, those who have been used to look up to their minister as a man of learning and ability superior to their own, of eminent piety, and perhaps, of great eloquence, are in general, strongly disposed to refer to him as their ultimate standard; and to conclude that as he may be presumed to have good grounds for every thing he says, they may save themselves the labour of exercising their own inferior powers, and give themselves up to his guidance without further thought. *Abp. Whately's Essays on "Dangers,"* &c. p. 245.

And though it is true, that the *Church* did convey down to us the Books of Scripture, and so we receive the Scripture *from the Church*, as some of the Fathers have said, yet it doth not hence follow, that the Scripture received its *Authority* from the Church, or that the Church is above the Scripture, and to be believed before it. For the Scripture received its Authority only from God, who Inspired those Men that wrote it; and the Church, in Conveying down the Scripture to us, is to be look'd on only as a *witness*⁸ of such Books being written by Divinely in-

⁸ It is a well known fact, that the books of the Bible have come down to us through the Church; and we of this day and generation, should never have known what were the Scriptures of God, the charter of our salvation, but through the Church. This is a striking and often-forgotten truth; but it is sometimes stated in a way, which would seem to intimate that they who make the statement, imagine that the Church *made* the Scriptures the rule of faith. The Holy Spirit made them such; and the Church, walking in His light, has judged them to

pired men, not as giving us those Books by its own *Authority*, to be received by us as Divinely inspired. For all that we need prove concerning the Scripture, is, that it was written by such and such men, and received as Divinely inspired. Now even Humane Testimony is sufficient to prove this, without any Authority. And to argue for the necessity of *Infallibility*, or *Divine Authority* in the Church, to assure us which is the Scripture, is the same thing as if we would admit only of a King and Parliament's Testimony, or Authority to prove, That such an Act of

be such: just as a Jury does not *make* a man who is arraigned at the bar innocent, when it pronounces a verdict of acquittal; but, he being in himself innocent, it does its duty by him, and declares him to be such. The Church is a "witness" to the existence of their books from the beginning, so that they are not new: and a "keeper" of them, guarding them from, and assuring us of their freedom from, interpolation. "*The National Church of England, Ancient, Apostolical, Pure:*" *A Sermon by the Editor.* London: Wertheim. 1842.

Parliament was formerly made. And therefore I may justly look on the Scripture as Infallible, though the Church that conveys it down to us, is Fallible. For otherwise, if the Church must be esteemed Infallible in every thing, because she conveys down to us the Scriptures, which all own to be Infallible; By the same reason the keeper of the Records of the *Tower*, or any where else, may urge that his Word ought to go as far as any of those Records, because he hath the keeping of them. And therefore as I may believe the Records, but discredit the man, so I may believe the Scripture, though I believe not the Church. Besides, a man may tell one thing true, but lye in many others; so the Church may be believed in handing down to us the Scripture, because it hath all collateral evidence to strengthen its Testimony, but yet need not be believed in every thing else, which she pretends to. Though the Church of

England will disown nothing that can be proved to have been received and practised by the *whole Church* from the Apostles days, such as the *Canon*⁹ of *Scripture*, the *keeping of the first day of the Week* holy instead of the Seventh, *Infant-baptism*,¹⁰ *Episcopacy*,¹¹ &c. but very strictly insists on them, because she reckons herself bound to keep up Unity with the first and purest Ages, and cannot think it probable or possible that an Universal practice, contrary to the design of Christ and his Apostles, should prevail¹² immediately after, and even during the Apostles' days.

⁹ See vi. Art. of Rel.

¹⁰ See xxvii. Art. of Rel.

¹¹ See Preface to Ordination Service.

¹² “ Had Episcopal government been an aberration from, (or a corruption of) the Government left in the Churches by the Apostles, it had been very strange that it should have been received in any one Church so suddenly, or that it should have been prevailed in all, for many ages after.” *Chillingworth on Episcopacy*. § 7.

But still we cannot allow of all things that the Church of *Rome* pretends an Universal and constant Practice of; such as *Prayers to Saints, Prayers for the Dead, Transubstantiation, Adoration of the Host, Submission to the Pope's Supremacy, &c.* For they notoriously falsifie in their Quotations to this purpose, as any one will see that shall without prejudice, read their Books, and Ours, written on these Subjects. Much less do we own any Infallibility of *Tradition*,¹³ or make what is deliver'd down to us by it, to be of equal Authority with the Scripture, as the Council of *Trent* expressly doth. For Christ hath no where told us, That he would

¹³ Tradition is not an assessor with Scripture upon the throne of judgment, but sits in a lower place; and, her voice is to be listened to, while she keeps her distance respectfully, speaks in a humble tone, and suggests modestly what may be, but does not pronounce what is, the import of any sentence that is heard from the throne itself. *Ed.*

deliver some things by word of mouth, to be handed down to all Ages, which shall be of the same Necessity, and Infallibility, with what is written in Scripture. Nor is there any Intimation of any man, or number of men's being so extraordinarily guided and assisted, as without Error to convey down to us this Oral Tradition. And if they rely only on the General Promises made to the whole Church,¹⁴ of Christ's being *by his Spirit present with it*, we see not why a small part of the whole Church, *viz.* those of the *Roman*

¹⁴ The injunction (Matth. xxviii. 20.) to "observe all things which Christ commanded," is given, not to the ministers of the Church only, but to all baptized Christians; and the promise of being with his ministers for ever, depends on the fulfilment of the above *condition* by them, and by the people. Christ is with them so long as they "teach" and "observe" what He taught them. Whenever "for doctrines" the "commandments of men" are taught and followed, the promise is "come to an end." *Ed.*

Communion, should take this Promise to it self, any more than the Reformed Western, or Eastern Churches, unless it can be proved that the *Italians* have better memories, or are honefter men, and fo fitter to convey down old Traditions to us, than the *Greeks* or others; which, I believe will be a hard matter to prove.— Therefore we both deny any Tradition to be of equal Authority with the Scripture,¹⁵ and especially we find no number of men fit for the handing down fuch a Tradition to us, if it were given at firft. And yet much lefs can we rely on any certain number of men, telling us that This, or That is fuch Infallible Tradition, and think our felves bound to believe them,

¹⁵ “ While I am willing to attend to the testimony of tradition, history, criticism, and all other fountains of evidence to guide me in the controversial enquiry, I limit my fources of reason to the Holy Scriptures alone.” *‘Dedication’ prefixed to ‘Scriptural Communion with God.’ Pt. ii. by Rev. G. Townsend, M. A. Canon of Durham.*

fay they what they will. And yet this is plainly the cafe with the Church of *Rome* concerning Tradition: They are not fo follicitous that we fhould in all things believe, and do as the ancient Church did, but as the prefent Church of *Rome* would have us; for they know that we appeal in all cafes to the Ancient Primitive Church, and challenge to be judged by it. And they know alfo, that the Ancient Church hath believed, and acted otherwife in many particulars, than they now do. But all their ftickling for Tradition is to this purpofe, that they may but get this one little point, That Tradition is Infallible, and that they are the only Conveyers of it; that is, That they are Infallible, and that confequently we muft Believe, and do in every thing, as they bid us.¹⁶ For nothing elfe is allow-

¹⁶ In treating of the means whereby Churchmen are to arrive at the true knowledge of the Holy Scriptures, they often leave out the promifed teach-

ed for Tradition in the Church of *Rome*, but what the present Church says, and declares to be Tradition. And this being granted by us, there would be an end of all dispute. For then they may teach us a new Religion, a new Gospel, and say they have Tradition for it, and who can gainsay it? and so make us deny our old one that Christ and the Apostles taught us: *But we have not so learned Christ.*

Besides, I confess, I see not any necessity of an Infallible Judge in the world.

ing of the Holy Ghost, the endowment, the privilege of the Church; and the grand instrumentality by which, upon their own principles as Churchmen, they look to “have a right judgment in all things.” If it would be presumptuous to hope that we could individually unlock the mysteries of the Kingdom of Heaven, without such teaching, it is profane to doubt that every man may do this for himself, when he has the Scriptures of God for the field of his enquiry,—the hand of the Church to guide him, and the light of the Holy Ghost to illumine both the face of the field, and his own steps as he follows his guide. *Ed.*

Nor hath God in his Providence been wanting to his Church, in not providing one, as some of the Church of *Rome* have blasphemously argued. For seeing he hath given us in the Scripture, a Rule and Foundation to proceed on, and our own Reason¹⁷ to apply it to our selves, and make use of it to our own purposes, I see not why we may not make use of this Book for its purposes, as well as we make use of other Books, for other purposes. And why cannot God speak his

¹⁷ The Almighty Creator whose Providence assigns to every person his place and station in the world, and who has entrusted to each an immortal soul, has not only implanted within that soul the power to reason respecting the truth or falsehood, the good or evil, the right or the wrong, of the matters which are brought before the minds of men; but He has commanded them to exercise that power: and such exercise of his reason, therefore, by every individual, according to his opportunities, circumstances, and station, is not merely a right and a privilege, but a solemn and bounden duty to himself and his Creator. To this power of enquiring into

will as plainly to be understood, as men can, and do daily? and if there be Truth delivered in Scripture, why should not all men be able to apprehend, and discover it? seeing Truth is but one, and Reason is the same to all; and especially seeing we shall be judged, every man for himself, and by a God that knows our hearts,

truth, of examining evidence, and of concluding according to evidence, the God of Revelation has uniformly appealed. Moses expostulated with Israel by reminding the stubborn race of the miracles of Egypt, and in the wilderness. Christ appealed to his works. The Apostles to their signs and wonders. The Church of Rome appeals to the reason of its adherents, though it seems to limit its permission to their enquiring into the authority of the teacher only; without permitting the extension of the enquiry into the certainty of the things which the authority of that teacher enforces. The Church of England appeals to reason, when it affirms that its teachers must instruct its people, whatever be the assistance which they derive from antiquity and the Fathers, in those things only which can be proved from the Holy Scriptures. ‘*Dedication*’ prefixed to “*Scriptural Communion with God.*” Pt. ii. by Rev. G. Townsend, M.A. Canon of Durham.

who sees with what sincerity of heart, or with what byas and ill inclination, we apply this rule to our selves.

Although if there were an Infallible Judge at *Rome*, according to their way of reasoning, it would not be much to the advantage of the Church, especially of us that live so far from *Rome*. For seeing I cannot hear the Pope himself speak, they must all be Infallible, that, to the fourth or fifth hand perhaps, convey what he saith to me; for if any of these mistake, or wilfully deceive me, what must I do? Nay, if I were at *Rome*, the Pope cannot be spoke to at all hours; for he takes state on himself sometimes, and sometimes hath the Gout, and other infirmities incident to old men, and doth not love to be disturbed by every one. And yet if I should speak with him, I perhaps should not be much the wiser. For to make a full use of such an Infallible Judge, we must be as Infallible as he; for we may

mistake him without an Infallible Spirit ; and if he doth tell me true, and I do not apprehend, or receive it so, I am still in a bad case. And yet it is evident that the words of an Infallible Judge or Interpreter may be mistaken. For our Blessed Saviour himself was misunderstood, both by the *Jews*, and by his Disciples sometimes. And what shall we say then of this pretended Infallible Judge on the *Seven Hills*, who is often a man of the weakest Understanding, and not always of the greatest clearness of expression, and who doth not know truth himself ; For sometimes he hath excused himself from judging in a case in Divinity, by alledging that *he was not bred a Divine*, and therefore did not understand the Question. And yet methinks Knowledge is somewhat necessary in order to Infallibility. Besides, if a man should by chance, speak a very true sentence, but doth not know what it means, and therefore cannot ex-

plain it to me, I may easily mistake him, or apply what he saith to an improper purpose. For words are ambiguous, and some mens Notions are found to fit things so well, that they often take the one for the other. And yet if there be any need of this Infallible Judge, there will be constant need of him; it will not be enough for him to speak now and then in a General Council, but very often, or always to sit, and have application made to him, according to their own Principles, and ways of arguing, because there are new Disputes, and Questions, and Heresies that are raised almost daily (for if the Pope can give any one standing Rule for resolving all Doubts, and defining Doctrines, we should be apt to think that God may have given this himself in Scripture: and this would spoil his Trade): and if a man hath not this Infallible Judge ready to resolve him, be he never so desirous of knowing truth, he may die in Heresie, and his case then must

be very bad. So that there is an absolute necessity of a man's living very near the Pope,¹⁸ or else he can have no tolerable security of himself, but he may be in some considerable error. And the People of *Rome* must be the only happy people in this life, that only are sure of the true Catholick Religion, as living so under the constant droppings of Infallibility. And yet I believe *Rome* is the last place in the world to which the Priest would send you, to make you a good Catholick. But how if it happen after all this, that this old Gentleman at *Rome* dare not speak even

¹⁸ That all Christians should belong to one single ecclesiastical community, the chief governor of which should reside at Rome, though excessively inconvenient, would not necessarily imply the abandonment of any Christian principle. But, that the governor or governors of any Church should demand from all Christians acquiescence in their determinations, *because* these emanate from an unerring Church, *this* is a claim whose foundation is destroyed by the admission of fallibility on any one point. *Abp. Whately's Essays.*

what he thinks, for fear of angring this or that party, *French*, or *Spanish*? or when a question is put to him, as *concerning the immaculate conception of the Blessed Virgin*, He sees that if he determine it either way, he shall lose, or at least disoblige a very powerful and numerous Order, and therefore useth all the tricks of Tergiverfation and delay that can be, that he may not be forced to decide the Controversie; as we know it happened within these seventy years? If this Gentleman did know more than other men, what would his knowledge signifie if he be afraid to own or declare what he knows? Therefore let them decide their own Controversies first by this their Infallible Judge, before they pretend to impose him upon us. Will any man believe me that I have an Infallible Cure for the Gout, when he sees me lie groaning under it all the year round? And therefore not till they have determined among themselves the question of

the *Immaculate Conception*, of the *Power of the Pope*, besides or without a Council, and convinced the *French King and Clergy of the Pope's Infallibility*, and absolute *unlimited Authority*, and of the *nullity of the Liberties of the Gallician Church*, shall we ever think they believe themselves, when they say the Pope is Infallible; or if He be, I am sure it is to as little purpose, as if He were not. So that *Infallibility* is only a long word to amuse People.¹⁹ It is down-right Force that

¹⁹ The correct statement of the case is this: To profess certain doctrines, and (which is implied by so doing) to declare that those doctrines are true, is, for every Church, allowable, because unavoidable: to err in any of those doctrines, or in the mode of setting them forth, as long as there is a readiness to correct any thing that shall be proved at variance with Scripture, or with reason, is nothing unpardonable; nor, in its results incurable: while, to deny the liability to error, and to claim, without warrant, the infallibility which implies inspiration, is in itself presumptuous impiety, and leads to interminable corruption. *Abp. Whately's Essays.*

doth all things in the Church of *Rome*, as I dare say at this time it will be granted me, that the King of *France's* Army signifies more, than the Pope's Infallibility, to the converting of his own Subjects to the *Romish* Faith.

And though we allow not of any Infallibility resident in any man, or number of Men on Earth, yet we have as great a certainty of the Truth of our Religion, as the matter is capable of. We have all the Proofs of the Reality of our Blessed Saviour's appearing in the World, of the Apostles preaching according to his will, and committing to writing the substance of what they taught, in those Books which we call the New Testament; and we have all the Evidence of the Truth, and uncorruptness, and also of the sense and meaning of those Books, that we can expect, and that a matter of that nature will allow of; and I think no man in his wits will require more.

And according to this Church also, I allow of the three Creeds, called by the names of the *Apostles*’, *Nicene*, and *Athanasian* Creeds;²⁰ both because they are consonant to, and the very substance of the Scriptures, as to the great Points of our Belief; and also for the antiquity of their composition, and the general assent and reception that they have found for so many ages in the Church of Christ. For I have a very great reverence for whatever can be proved very ancient in Religion, and to have been generally received by the Church; as we profess a wonderful respect

²⁰ The mystery of the Divine existence is developed in the three Creeds, the third of which, the Athanasian, expresses the decisions of the Church on the four great controversies of the Church; the second, the Nicene, is the expansion of the Apostles’ Creed; the first is the Apostles’ Creed, containing the brief enumeration of facts believed by all Christians. The Athanasian and Nicene Creeds are but the explanatory glossary of the first, in which they may be said to be contained. *Abp. Whately’s Essays.*

for the Four first General Councils,²¹ which Pope *Gregory* the First said he revered as the Four Evangelists. For by giving this attention to the Ancients, we go the best way to keep our Religion the same, and also maintain Unity with them. So

²¹ The decisions of the first four General Councils of Nice, Constantinople, Ephesus, and Chalcedon; are acknowledged by our own Church. But if they are binding upon us, it is not in virtue of any right they had to prescribe to the whole Christian world its faith, but simply because our Church has consented to receive them; the ground of such acquiescence being her assurance that the conclusions at which they arrived were in harmony with the Scriptures. *Ed.*

“A General Council binds not” says Bishop *Jeremy Taylor*, “till it be accepted by the Churches; and therefore, all its authority depends on them; and they do not depend upon it.” And again: “The Church of England received the four first Generals as of highest regard; not that they are infallible, but that they have determined wisely and holily. ‘Pro captu lectoris habent sua fata.’” (*Works*, Vol. x. pp. 356, 358. *Ed.* Lond. 1828.)

“We reverence those Councils for the sake of their doctrine; but do not believe the doctrine for the authority of the Councils.” *Bp. Burnet on Art.* xxi.

that if they were part of the true Church of Christ, so are we; and if it would have been our duty to have kept unity with them, if we had lived in the same Age with them, but in Countries remote from them, it is as much our Duty to preserve the same Unity with them, though we live so long after them, seeing we pretend to be Members of the same Body of Christ with them.

But though we allow thus of the ancient Creeds, yet we cannot approve of those Additions, which Pope *Pius* the Fourth had the confidence to make to the *Nicene* Creed, according to the Definitions of the Council of *Trent*, where after the last words of the *Nicene* Creed, *I look for the Resurrection of the Body, and the Life of the World to come*, He adds these Points, “ Of Seven Sacraments properly so called; “ of a proper and propitiatory Sacrifice in “ the *Mafs* for quick and dead; of Transub- “ stantiation; of Communion in one kind;

“ of Purgatory ; of Invocation of Saints ;
“ of the Veneration of their Reliques ; of
“ the Veneration of the Images of *Christ*,
“ and the Blessed Virgin, and other Saints ;
“ of Indulgences ; Of the Church of *Rome*,
“ as Mother and Mistrefs of all Churches :
“ Concluding, that this is the true Catho-
“ lick Faith, out of which no Man can be
“ Saved.”

For these Articles are neither consonant to Scripture, nor Antiquity ; they were added by an unjust, and illegal authority, after the Decrees of a Packed Assembly of men ; all the ancient Church, as well as the bigger, and better part of the modern Church disowning them ; that is, the Doctrines were first established by the Bishop of *Rome*, and these Articles, pursuant to those Doctrines, were added to the Creed by the Bishop of *Rome*, and his Creatures, as if his Conscience, and Judgment were to be a Model for all other Mens. And yet to these Articles are

the Clergy of *Italy, France, Spain, &c.* bound to subscribe, as well as to the Trinity itself, and the Incarnation of the Son of God, or his Resurrection from the Dead.

But *we* keep only to the Creeds themselves, without any additions. And for a right understanding them, and to prove them consonant to Scripture,²² and pure antiquity, we have several Books to help us, and especially that incomparable Exposition of the Apostles Creed, made by

²² The framers of our Articles having to speak of the Creeds, not only leave out any hint that they possess of themselves, any thing of final authority, but diligently explain why they are to be retained; namely, because they “may be proved by most certain warrants of holy writ.” See viii. “*Art of Rel.*” Now, since the Authors of the articles have omitted to refer to tradition as an authority, when it was open to them to have made such reference, had they thought it right, such omission is to be regarded as the most striking moral evidence that they declined to recognise the claims of Tradition (or Antiquity) to regulate the Church’s faith. *Ed.*

the most Learned the late Bishop of *Chester*.

And these Creeds I not only fully *believe*, but I verily think it my Duty, and advantage to *profess* often, according to the Orders of our Church. For by so doing, I live in an actual profession of the Christian Faith, according to my Vow of Baptism. I keep a *summary* of my Belief constantly in my head, and yet every Article is of great moment, if we mind the consequences of it. And whilst I keep but this Epitome of my Christian Faith present to my thoughts, I shall not so easily be seduced into any Error in Belief, or Practice, disagreeable to it.

I approve also of the Books of the *Apocrypha*, at least some of them, to be read for the instruction of the People, as a kind of comment on the Old²³ Testa-

²³ Similarly, Hooker speaks of the Apocrypha, as a “list or marginal border unto the Old Testament;” but, (adds that writer) “we hold not the Apocrypha

ment, or somewhat between the Old and New Testament. For we find some kind of Dawnings of Christianity in them. But I am taught not to reckon them of equal Authority with the Scriptures, nor do we establish any Point of Doctrine on them, they having not been received by the *Jewish* Church before our Saviour's time, as Divinely Inspired, but were written after the sealing up of Prophecy under

for sacred (as we do the Holy Scripture) but for human compositions." See *Eccl. Pol.* v. xx. x. xi. The sentiment of the Author which follows, that there are some "dawnings of Christianity" in the Apocryphal books, may be regarded as very questionable; and cannot for a moment be admitted as conferring any degree of *authority* on the Apocryphal books; since the same argument might create a claim for some of the writings of Socrates, or even of Cicero.

Indeed it may be doubted whether Hooker's plea for the admission of the Apocrypha be a tenable one; since upon the principle of admitting any "list or marginal border" to adhere to that which is inspired, the epistle &c. of Clemens Romanus to the Corinthians, and other such ancient writings, may put in a claim to be attached to the *New* Testament also.

Ed.

the Old Law, and before the Revelation of God's will by the Gospel. And they not having any Original authority in themselves, as written by Prophets, it is impossible the Church should now give them the Authority of Divinely Inspired Books,²⁴ as the Council of *Trent* pretends to do. For the Church cannot make him a Prophet, that really was no Prophet, nor own'd for such for many Hundreds of Years.

²⁴ In relation to those books whose title is the Apocrypha, the moderation of our Church expresseth an excellent temper, in that, in their title, as of uncertain writings, they are distinguished from canonical; all the Apocryphal Books are not recommended to be read in the Church; nor on all days, particularly, not on the "Lord's" day, as such. . . . Our Church indeed doth prefer them before any other ecclesiastical or private writings, because of the many excellent and sacred instructions in them; for which good and religious use which may be made of them all, we do them the honour to bind them up with our Bibles, though we make them not of equal authority thereby, or of divine inspiration, as we do not also either the English metre of the Psalms, or the epistle of the Translators of the Bible. *Puller's "Moderation of the Church of England."* Chap. iv.



CHAPTER III.

Of Gospel Obedience.

AND I find also that in this Church a good and holy life is as much urged, reckoned as necessary, and, I bless God, I think I can say, as much practised, as any where else in the World.

Indeed we confess that there is no man that lives, and converseth in the world, but sinneth, *Christ* being the only Person without sin¹ Original, and Actual. And that

¹ See xv. Art. of Rel. “ of *Christ* alone without Sin.”

the very best things that we do we are still in truth and Justice, to account of our selves but as *unprofitable servants*,² and that we do but what it was our Duty to do. And therefore we cannot think it possible for us to *Merit* any thing, in strict Justice, at the hand of God, all the power and ability by which we do any thing of good, being of his giving. And therefore of the best of our actions we say with Saint *Paul*, they are of the *ability which God giveth*. But though a perfect unfinning obedience is not to be expected here, yet still we reckon that the best *Obedience* we can perform, is necessary; that it is not sufficient for us to *believe*, Salvation being promised to such a Faith only, as is productive of *good works*.³

² See xiv. Art. of Rel. “ of Works of Supererogation.”

³ “ The Christians of the Apostles’ times, needed to be earnestly warned against the danger of being content to “continue in sin that grace might abound,”

As to the concurrence of God's grace, I reckon it absolutely necessary in order to my doing any thing as I ought.⁴ And though I cannot define to a point, just how far *God* works, and how far *we* work, in every good action, yet I am sure *I can do somewhat through God that strengthens me*; and I am sure also that *God worketh in me to will, and to do*, and that he will do more and more for me accordingly as I make a good use of the Grace that he gives me, and pray to him for more strength, and therefore that I am somewhat active both in the using of Mercies, and in Praying for more Grace. And I

and of satisfying themselves with a faith, without works, which "is dead, being alone." Should we therefore, flatter ourselves that in these days, we and our hearers are safe from any like danger, we should be only the more exposed to it, through careless security."

⁴ This necessity is repeatedly asserted by our Church throughout her Formularies; and strikingly, in the Collects. See x. Art. of Rel. and Collects for v. S. after Easter, and xix. after Trinity. *Ed.*

am fure I anfwer all objections, and fatisfie all difficulties if I thus afcribe all the good that I do to God affifting me, and take all my failings and weakneffes to my felf. And on this ground as I fhew my felf the neceffity of doing the beft that I am able, and cut off all Plea of merit for my felf or others; fo I fhew alfo the neceffity of Prayer to God for his Grace, and lay a Foundation for Thankfulnefs to him.

For now by the New Covenant, there is a ftriét obligation to all kind of Chriftian Duties, though there is allowance made for humane frailties and infirmities. There is indeed a way made through the fufferings and merits of Chrift for forgiveness on Repentance: But ftill it is more acceptable with God, that we live fo, as far as it is poffible, as to need no Repentance.⁵

I reckon good Works therefore abfo-

⁵ As there is “no man that liveth and finneth not” for, “in many things we offend all;”—fo

lutely necessary in order to Salvation, but that it is not so much the Actions themselves, as the Mind and Temper, and Design which they are done with, or the Christian Principles which they proceed from, called *Faith* in Scripture, to which the worth of them is to be ascribed,⁶ and for which they are accepted of God through the merits and mediation of Christ.

there is none of whom it can be said absolutely and strictly, that he needs no repentance. The expression, as found Luke xv. 7. describes the condition of those who, as contrasted with the impenitent, need no *universal* change of heart and life, (*μετάνοια*). *Ed.*

⁶ “ You will generally find, for one person who seeks to justify himself by the practice of moral virtue, twenty who rely on external ordinances, and compliance with positive rules: and, the term “ good works” has come, even among Christians, in various ages and countries, to be emphatically applied in this sense. An error, very nearly the same, had crept in among us, to a vast extent, before the reformation. “ Good works” had come to signify, principally if not exclusively, pilgrimages, fasts, genuflections, and ceremonial observances of various kinds; and hence our Reformers used much the same language as the

The good Works which are required of us as Christians in the New Testament, and in the Ten Commands, or the Moral part⁷ of the Old Testament, all Duties and Vertues there commanded I reckon my self bound, as I am able, to perform; and all Sins or Actions there forbidden, I make Conscience to abstain from; and do not think that by obeying one Command

Apostle Paul, with the same meaning, and on a like occasion. Both were indeed, well aware that virtuous actions can never give a man a claim to the Christian promises, independently of Christian faith; and also that the best actions, in themselves the best, are not acceptable in God's sight (indeed are not even morally virtuous at all) independently of the principle from which they spring. But, it is a notorious fact, that it was *not* by virtuous actions;— what are usually so called, that the Judaizing Christians, and the later corruptors of Christianity sought to justify themselves, but by ceremonial observances." See, xii. & xiii. *Art. of Rel.*

⁷ By the "*moral part of the Old Testament,*" the Author is to be understood as meaning those commands which are of *their own nature* binding, and are, therefore, perpetual.

I am free from others; or that because there are sins greater and less, yet that any are perfectly *Venial*.

I reckon my self bound also to obey the commands of my Lawful Governours, both in Church and State, not only for Peace, and Order sake, but for the sake of God who hath commanded me so to do, and am willing to forego my own Right often, and deny my own Profit, rather than disobey, or oppose a command of my lawful Governours, where I can obey them without sin. But I religiously abstain from setting up the Commands of men in opposition to the Commands of God; and cannot think that I shall be excusable if I obey the Commands of Men to the neglect of the Commands of God. And therefore, for Example sake, though I pay all deference and obedience to the Laws of the Church, as knowing that God hath bid me to obey it; yet I dare not do, as is done in the Church of *Rome*,

when the Church commands me one thing, and the Law of God the contrary, saying, *God bids me obey the Church, and therefore it is all one which of the two I obey.* For God only bids me obey the Church⁸ in

⁸ See xx. Art. of Rel. "On the authority of the Church."

Every Church has a right to prescribe the terms on which men are to be admitted and retained as members of that particular Church. This is acknowledged: but, it has been questioned by some whether Church-decisions or matters of faith are as such, binding on the conscience: To recommend ordinary Christians to give up their judgment to the guidance of "the Church," is, to refer them to the guidance of the Pastors of their own denomination. They not only will, but they must, so understand the recommendation; they have no means of complying with it in any other way. Thus the belief of the great mass of Christians would simply be the belief of their Pastors; and such a faith would be the most *un*-personal thing imaginable; and would be more properly entitled *un*belief. It would be an acquiescence in the belief of others, but could never be called, Belief. The only alternative is, the free exercise of private judgment in deciding, by the light of Scripture, on the claims of every doctrine, propounded to our acceptance. *Ed.*

such cases as are not defined by the Laws of God, but doth not give the Church leave to command any thing contrary to God's Law, nor oblige me to attend to it, or obey it, if it should so command.

I thankfully own, and frequently commemorate the blessed Son of God's coming into the world, to dye for us, and satisfie for our sins; but yet I think not, that he, by his sufferings, hath either excused me from obedience to God's commands, or exempted me from punishment, if I obstinately persevere in my disobedience. For by Christ's coming, I am, if possible, more obliged to a good life, being now obliged to a stricter obedience out of Love and kindness to him, who hath done and suffered so much for me. And all his Commands are Laws, which are strictly to be obeyed by me, only there is now a provision made, that sincere, and hearty obedience,⁹ though mingled with many

⁹ It is more than questionable whether such lan-

imperfections (as it will always be whilst we live in these houses of Clay) shall for the sake of Christ be looked on as if it were perfect, and our failings will in Mercy be forgiven, if we immediately¹⁰ repent us truly of them, and beg God's Pardon for them, and resolve for the future, by the assistance of God, to Live better.

guage as this is Scripturally correct. The Apostle Paul teaches that "when we were without strength Christ died for the ungodly;" that, "by the obedience of one, shall many be made righteous;" that, "not by works of righteousness which we have done, but according to his mercy he saved us." Obedience is represented as the fruit and evidence of faith; but never, either in whole or in part, as the ground of acceptance. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Art. xi. "Of the justification of men."

Ed.

¹⁰ The limitation contained in this word "immediately" is not sanctioned by our Church, which is the sixteenth "Art. of Rel," states that "the place of forgiveness" is not to be denied "to such as *truly repent.*" *Ed.*

And therefore I gratefully own the Doctrine of *Repentance*, and the hopes of Pardon on Repentance; but yet I think that it doth not at all encourage sin, nor is it to be lookt on by us before we sin, only it is provided to prevent Despair when we have sinned, and there is no other Remedy. And it is a double affront to God, for me to sin out of hopes of Pardon on my Repentance. For by this means I both break his Laws, and also abuse his Mercies; and the most severe Punishments are threatned to such a course.

And if the doctrine of Repentance or of Pardon upon Repentance, will not give me any liberty to sin, nor excuse me, if I sin wilfully; then much less can I expect a dispensation from obedience to the Laws of God any other way.

And by Repentance, I do not understand, only a bare *Confessing* that I have sinned, and sorrow for it, only out of fear

of punishment, which they call *Attrition*, but reckon *Contrition* essential to Repentance, and necessary to the Pardon of my sins; *viz.* that I be heartily grieved for the hainousness of my sins in themselves, and their being so displeasing in the sight of God, and am fully purposed and resolved, by the blessing of God, to Live better for the future; and also that neither by the power of the Priest, nor any other way, can this *Attrition*¹¹ be turned into *Contrition*, or be sufficient for Repentance and Pardon.

I reckon that every good work done thus, by God's assistance, and with an ho-

¹¹ This expression is founded on a groundless distinction drawn by the Romanists, between two sorts of repentance. By contrition they mean perfect repentance, the spirit of man being as it were, *crushed to powder* (contritus) under the sense of sin; while by Attrition, they intend an inferior degree of sorrow, such as may arise from regret for the present inconvenience of sin, answering to a *friction* (attritio) of the conscience falling short of contrition. *Ed.*

neft mind, is well-pleafing to God, and will, if we perfevere, in due time have its reward. But this is to be afcribed to his own goodnefs, and the merits of Chrift, not to any worth or *merit* in the actions themfelves. For how can a few good Actions, and mingled with many Failings, or a whole courfe of fuch Actions, for the little while that we live upon earth, bear any proportion to, much lefs deferve, eternal rewards¹² in the world to come? efpecially how can any man pretend to merit at his hands, by whose very aid and affiftance we do any thing that is good? For

¹² “What is the fault of the Church of Rome; Not that ſhe requireth works at their hands that will be ſaved; but that ſhe attributeth unto works, a power of ſatisfying God for ſin; and a virtue to merit both grace here, and in heaven, glory. . . . Works following our firſt, to merit our ſecond juſtification, and by condignity our laſt reward in the kingdom of heaven, pulleth up the doctrine of faith by the roots; for out of them, the plain direct denial thereof may be neceſſarily concluded.” *Hooker, Serm. 11. 32.*

of the best of our Actions we must in truth and justice say, as *David* said of his own, and his Princes offerings, 1 Chron. 29. 14. *All things come of thee, and of thy own have we given to thee.*

I do not think that I do my duty sufficiently by abstaining from evil. For there are Affirmative as well as Negative Commands; and if I only should *eschew*¹³ *Evil*, and not endeavour to *do good*, I must, according to the Tenor of the Gospel, be reckoned among the *unprofitable servants*.

And in this consideration I take care not only to avoid the sins, which I see many Christians too much indulge, or which I am, by Temper, Education, Custom, or Company, more than ordinary inclined to; but also I reckon it my indispensable Duty, to be constant in all the parts of *Positive Christianity*; knowing that Heaven is not a state of silence, but

¹³ See Collect for iii. Sunday after Easter.

infinite invaluable Happiness, and therefore, which I cannot possibly think, can be gotten with the doing of nothing. And even among Men, there is little Commendation thought due to him, of whom the best that can be said, is, That *he hath done no harm.*¹⁴

Now by *Positive Christianity*, or Affirmative Duties, I understand such things as I *actually do* out of Obedience to God, and to serve him; and not only *forbear* doing what he forbids me.

¹⁴ The Parable of the "Talents" (Matth. xxv. 14, 30.) is not "for those that are evidently by their lives and actions denying that they count Christ to be their Lord and Master at all: it is not for them who thus squander their talent or deny that they have ever received one: the law and their own hearts tell them sufficiently plainly of their sin and danger. But, the warning we have here, is for such as *hide* their talent; who being equipped and furnished for a sphere of activity in the kingdom of God, do yet choose, to use Bacon's words, 'a goodness solitary and particular, rather than generative and seminal.'" *Rev. R.C. Trench's "Notes on the Parables."* Lond. 1844.

So in reference to himself, I am so far from doing any thing to dishonor, or blaspheme God, that I every way, that I am able, seek to *glorifie, praise, and serve* him.

In reference to my Neighbour, I not only forbear wronging him, but I do him all the good, by *good Advice*, by *speaking well* of him, by *aiding and assisting* him in any case, that I am able.

And as to my self, I think it not enough to lie on my Bed, and avoid the sins of *Intemperance*, &c. but that by all the Diligence that I am able, I study to *Improve my Mind*, get a *Conquest over my Passions*, and every way work up my self to a better temper, and practice.

I am so far from doing the World harm, or making it worse, that I endeavour to leave it *better than* I found it. Hence I not only *Practise Piety* constantly my self, but I do what I can to *Promote*, and *Encourage it* in others; which, if I am in a *Publick station and Employment*, I can in-

deed do more effectually; and I am sure I shall be called to an account why I do it not. And if I am in the most *Private Capacity* that can be, yet by my *silent, and constant Example*, I shall do some good; by my *Advice* to my Friends I may do more; and by *occasional Discourse*, or making use of such opportunities as will often present themselves, I may be an Instrument to a great deal of Good, and all this without being Conceited, or Pragmatical; without Intrenching on other Mens business, going out of my own place, or disturbing the World.

I own a good and wise *Providence* watching over the World, and not only over *Publick*, but even extending to the most *Private Affairs*, and Persons, and accordingly I daily commit my self, and all my Concerns to the Government, and overruling of that good God, that I am sure loves me, and knows my Case and Wants better than I do my self. But though I

thus own a *Providence*, yet I take a Religious Care not to tempt God,¹⁵ by running my self into Evil, and then to expect God to keep me out, and deliver me. Just as though I know God's *Grace* to be All-sufficient for me, yet I dare not expect it to keep me from sin, if I wilfully, and with my eyes open run into it.

For God's *Grace* and *Protection* is promised, and to be expected only in such cases, as in which I have done all that was in me for my self, and then I am allowed to hope for help from God; or in such cases as into which I am unwittingly and unwillingly led, or in which I am innocently, and honestly engaged; and here I am sure of suitable aid, and support, if I humbly and earnestly make my Request, but not where I wilfully expose my self to Sin and Evil.

¹⁵ That is, that I must not put his providence, unnecessarily, to a trial. *Ed.*

And on this Principle I do not *Expose my self to Temptations*, either as to *Estate* by *Gaming*, or as to *Life* by *Duels*, or as to *Religion* and a *good Conscience*, by aiming only at the *lowest degree* of what is Vertuous or Commendable, or taking all the *Advantages* against Religion and my Duty, that I think I possibly may; or by *going to Mass*, or any other Irregular way of worship, though perhaps out of *vanity* only, and *Curiosity*, tempt God, and my self. For I know not but God may leave me when I thus dally with him. And the wise Son of *Sirach* says, *He that loves danger, shall fall into it.* And our Saviour, that we must not thus *Tempt the Lord our God.* For in all cases, in which the Interest of my Soul is concerned, I do nothing by *Fancy*, or *Humour*, but with all the *Judgment*, and *Reason* that I have, I consider seriously the *Fitness*, or *Lawfulness* of it, as knowing that it is here, as in *War*, where one *Error* is *Fatal*; and if I be taken off in a *sinful Practice*, there is

no Refcuing me, or Retrieving me for ever.

As to a *share of the things of this life*, I keep my felf in a great indifferency. For I am fure that life it felf is not always Good, or a Bleffing; and then much lefs are any of thefe things very defirable, that ferve only for the Conveniencies of Life. And feeing I never Pray to God for my own, or my Friends longer life, only as far forth as it fhall be for the Glory of God, and good of Religion, and the World, or in order to our being the better fitted, and prepared for Heaven; much lefs am I follicitous for more Eftate, or make That the fubject of my Prayers. For I am fure that *every one* cannot have a great Eftate, *few men* can bear, and manage a great Eftate as they ought, and *no man* needs it. And in the Lord's own Prayer we are taught, and allowed only to pray for *Bread*, or what is neceffary, and That only from hand to mouth, *this day our daily Bread*.

I am therefore well content with the little that I have, as thinking that God knows my strength and ability best, and what is properest for me, and as knowing that if I should get more, though by the most lawful means, and by the most moderate endeavours, it will be proportionably expected that I should do the more good, be the more useful in the world, and I shall have more Talents to answer for the Receipt of; as on the other hand, the less I have, the less Temptations I am lyable to at present, the less tyed I shall be to this world, and the less will be my account at the last day. And I am very sensible that when a Man comes to die, he will wish he had enjoyed less of this World; there being at least some danger of *receiving our good things here.*¹⁶ And

¹⁶ “ The receiving of this world’s goods without any portion of its evil, the course of an unbroken prosperity, is ever a sign and augury of ultimate reprobation.”

therefore though a great Estate may afford more ease and delight here, yet a mean fortune seems to afford more security in order to hereafter. And hence I pray for such a Portion as is fittest for me, and with which I shall do most good; that God would suit my Condition to my Desires, or my Desires to my Condition, that I may serve him chearfully, and without Distraction. And I think not that I am out of the favour of God, or even of good men, because I have less than others, but do much condemn the unjust Measure of the world, of slighting a Man, because he is poor, or of valuing him for his

tion. Nor is the reason of this hard to perceive; for, while in every man there is a large admixture of that dross which has need to be purged out, and which can only be purged out by the fire of pain and affliction, he who is not cast into this fire is left with all his dross in him, with his evil unpurged; and therefore can be no partaker of that holiness, without which no man shall see the Lord." *Rev. R. C. Trench's "Notes on the Parables."*

Outside, rather than for his Inside. For Vertue, and Prudence, Integrity, and an earnest desire to do good, are more true Accomplishments, than Beauty, Riches, Honours, &c. And He is the most considerable Man in the world, not that enjoys most of this world, but that doth most good in it; For him the world will most miss, for him good Mens Prayers are most, over him the Providence of God will watch in a more peculiar manner; and therefore he is every way the most valuable and considerable Person.

I am taught *to Pray* at home in private always, and in my own Family too constantly, especially if I have not the advantage of going with my Family to the Publick Service daily. But if I have the opportunity of Publick Worship, I am constant in it, as in all other Offices of Piety, and fear not being called an Hypocrite; for this is another of the unjust Measures of the world, to reckon a Man

guilty of Hypocrisie, if he be more strict in Religion, and more scrupulous of a sin, than others are; whereas true Piety must necessarily openly shew it self, and we are bid to *Let our Lights shine before men, that they may see our good works, and glorifie God.*

And agreeably to this, I not only openly profess a strict Regard to *Justice*, but exactly practise it towards all men. I pay all men their Dues, all¹⁷ Officers and Of-

¹⁷ “ One of the erroneous notions which has been entertained respecting” such precepts as those delivered by the Apostle, “ and which has contributed to bring them into disrepute, is that they apply exclusively, or particularly, to kings; an absurdity so gross, that those who have never chanced to meet with it, may perhaps think it undeserving of serious attention. . . . In those Countries indeed which have a King as the highest magistrate, the highest reverence is, on that account, due to him: but on the very same ground, a proportionate obedience and respect is no less strictly due to subordinate magistrates also, and even to the humblest ministers of the law. ‘ Render therefore unto *all*, their due.’” *Abp. Whately’s Serm. on “Obedience to Rulers.”*

fices in Church and State, according to St. *Paul's* command, *Rom.* 13. I pay not only all honour and respect, but also all faithful service and obedience to the King, as God's Vicegerent, and the common Father of the Country. I cannot endure to hear him ill spoken of, or hurt in his Reputation, nor injured as to his just Rights, either in Power, or Revenue.

And as to my Fellow-Subjects, I maintain an exact Justice, so as not only to forbear open Violence, Oppression, or Fraud towards any, but also to take care punctually to pay my Debts, and to answer all Promises, and Obligations. For not paying Debts, is much the same thing as Robbing, or violently taking from another, There being but very little difference between taking Money from a Man when he is unwilling, and keeping it from him when he desires it, and ought in Justice to have it.

From this Principle I am also punctual

in paying my Tythes, and all such Publick Dues for the maintenance of Religion, and for my part take such care otherwise that they that wait on the Service of God, and watch for my Soul, may have a handsome maintenance,¹⁸ lest by my niggardlinefs it should happen that the Service of God should be discouraged (and Religion will always suffer in the Ministers of it) or lest worthy Men should be disheartned from entring into the holy Office, or lest they that already serve at the Altar, should be forced to any unlawful or any unbe-

¹⁸ By making the commission of her *teachers*, and the provision for their support, to be, both, equally independent of the *taught*, our Church has rescued her ministers from the deleterious influence, of either hope or fear: She has pursued a course founded upon her reverence for the uncorrupted word of God, upon her acquaintance with the tendency to be corrupted which is in the heart of men; and upon her experience of the mischievous workings of an opposite system: so that not the use only, but the perpetual necessity of an established religion might be considered as proved, if only by this argument. *Ed.*

coming means to maintain themselves; but that they may have advantages and helps fit for their Improvement in Learning, that they may be able to defend Religion, and convince the Gainfayers: and this is no more than common Justice; for as they share not with others in Secular business, and Trade, and other advantageous ways of raising themselves, so they ought to be provided with such a maintenance as answers the ingenuous Education they have had, and the Relation they bear to Religion.

Finally, I consider my self as to all the Capacities, and Relations, that I am in in the World, and endeavour to behave my self suitably to them: knowing there is a distinct Duty, and Obligation between Father and Children, Husband and Wife, Superiours and Inferiours, Friends and Equals, and therefore which every Christian must take care to Answer and Per-

form : and which are very fully expressed in that excellent Book of the *Whole Duty of Man*.¹⁹

¹⁹ There are Three Works, the “Whole Duty of Man” published about the middle of the seventeenth Century; the “New Whole Duty of Man,” published fifty or sixty years after; and Venn’s “Complete Duty of Man,” published on the revival of religion, which illustrate the character of the divinity of their respective eras. The “Whole Duty of Man” was a practical book to counteract the Antinomians; and contains an impressive Introduction on the care of the soul: the devotional part is full and useful, and it has a good statement of relative duties: but it does not exhibit prominently the only principles and strength on which man can perform them. The “New Whole Duty of Man,” attempting to remedy this, by bringing forward the faith as well as the duty of the Christian, has, in the opinion of some, departed from the principles of the Reformation, and advanced views not more unlike those of the Gospel than they are contrary to our Liturgy, Articles, and Homilies. In Venn’s “Complete Duty of Man” (according to the judgment of those who disapprove of the two former works) a return is made to the principles of the Reformation, since that writer exhibits clearly the characteristic doctrines of the Chris-

But much of this Nature will come to be considered also in the Sixth Chapter, under the Head of *Civil Conversation*.

tian faith. But, even this Book, though doctrinally an improvement, has been spoken of as a defective substitute for the former works, in the statement of practical duties. A positive opinion of the Work referred to by the Author, will be found expressed in a Note to the Chapter "Of Civil Conversation."

Ed.



CHAPTER IV.

Of the Service of God in Publick.



I AM taught also in this Church, that it is not sufficient for me to *Believe* well, and to perform the Duty of a Christian by my self, or *in private*, but that there is a *publick Profession*, and an open exercise of several Acts of Religion necessary.

For many Duties of Christianity do require the doing of them in Company, and it is an open Profession that doth most

encourage¹ Religion, and provoke other men to an imitation. And by the nature of the Publick Service which I frequent, and by my demeanour in it, I give a Sample of my self, and men may thence take an estimate how I am affected in my mind, and how I carry my self in my more private retirements. And I find in the Gospel, that Christ promiseth his blessings especially to *Publick Services*, where *Two or Three are gathered together in his name*, and therefore that it ought always to be preferred before Private. And *Publick Communion* hath always been accounted necessary in order to our *letting our light shine before men*, and making the world know what opinion we are of. For the Publick Articles, and Confession of Faith

¹ “The increased zeal, the encouragement, and the consolation which men derive from the consciousness that others sympathize in their sentiments, their hopes, and their wishes, seem to have been regarded by the Apostles as of no small importance.”

of that Church with which I Communicate, being known to all the world, my Faith and Belief also, as to the main Articles of Religion, is known at the same time. But the excellency of Publick Service, and its Preference before Private, is fully made out, in that late excellent Treatise of Prayer by Dr. *Patrick*.

And for this reason also, I religiously abstain from Communicating with any Heretical or Schismatical Congregation, that is, with any that hold any erroneous opinion contrary to any of the great Articles of Christianity, or that but keep private and separate meetings from the Publick Worship that is Lawfully Established, lest I be reckoned of their party and persuasion. For all such separate meetings are breaches of Charity; and though they may possibly encourage no Heretical opinions now, yet it is odds but such opinions will find shelter, and countenance among them. Such Clancular and irregular Con-

venticles² being the proper feed-plots for such weeds to grow in. They break the Unity of the body of Christ, and disobey Lawful Authority in the Church. And I am sure that if they can Communicate without sin, for them to separate is a very great sin. Besides that all such private

² The name "conventicle" which properly signifies a *secret*, and therefore unlawful *assembly*, was first given as an appellation of reproach to the religious assemblies in the time of Wickliffe, and was afterwards applied to those illegal meetings of the Non-conformists, which occasioned the passing of the two Acts known as the "Conventicle Acts;" the first of which was passed by the Oxford parliament in 1664; the second in the Westminster parliament, in 1670. In the first of William and Mary, it is ordained that Dissenters may assemble for religious worship, provided their doors be not locked, barred, or bolted. This word is still used by some as a term of reproach, but ignorantly; because it is the legal term to describe the house of assembling for any description of Dissenters. The seventy-third Canon does not forbid clergymen to meet together in a private house; but, to meet to pass resolutions, or devise schemes "which may any way tend to the impeaching or depraving of the doctrine of the Church of England." *Ed.*

meetings are dangerous to the State; for all men, that are ill affected to the State, will herd with them, and so will be secure of a Party. And it weakens also the publick strength, when a number of men make themselves a distinct party, who will be so far from joyning heartily with the Publick, that they will reckon it their duty to oppose, and find fault with what is done, if it be but to give some excuse and countenance to their own Schism. And by thus finding fault with the Publick management, they will also draw all discontented people to them (who are always numerous in every State) and so not only strengthen their *Schism* against the Church, but also form a dangerous *Faction* against the State.

And as I thus Conscientiously forbear the going to any *irregular unlawful* Assemblies, though only out of curiosity, because my very being there but once, and out of no bad design, is a giving them

countenance and encouragement (for number and company is always encouraging) and is a putting my self out of God's protection, by tempting him by running my self into evil and danger, which he may justly suffer me to fall into: So also I am very scrupulous of leaving *my own Church* at all, or going to any other Church, or *Regular Congregation*. For the thus running to other Churches generally argues a vanity of mind; it is oft the mother of Schism and Faction, and rather tends to advance popularity than true Religion, it gives a very bad example, it discourageth my own Parish Congregation, and I do not think it is so likely to have a blessing from God.³ For God will give

³ " There is a sort of occasional dissent which is sometimes practised and defended by persons who profess no disapprobation of our Church, but object to some particular minister of it, as incompetent, or unsound in his preaching, in comparison with some dissenting teacher to whom they have access. The excuse is plausible; nor would it be fair to question

his blessing to us especially where he himself hath placed us, and in regular ways, he being the God of Order, and not of Confusion. And I am sure I have at least as good Prayers, and the Word of God it

the sincere good intentions of many who offer it; much less to do away the force of the admonition which is thus given to a minister when his flock desert him; and especially when he finds that even the judicious and sober-minded part of them, who are not unfriendly to the Church, nor foolishly eager for novelty, complain of his preaching as unedifying or disgusting, and withdraw from their attendance on his ministry. For very just and serious ground of complaint may exist where nothing can be so taken hold of, as to be made the ground of complaint to Church authorities. Those who in such a case forsake their parish-Church, to attend on the ministry, not of a dissenting teacher, but of some other clergyman belonging to the national Church, have been sometimes perhaps too severely censured for the practice. For, though those are justly to be blamed who 'having itching ears' are seeking to gratify their taste for eloquence, and to exercise their critical skill, or who are actuated by a wanton love of variety, it would surely be going too far to say that no circumstances can justify those who in singleness of heart are anxiously seeking spiritual instruction for resorting to the expedient in question."

self as pure,⁴ as I can find it in any other Church. And though it is possible I may hear a neater and more elegant Sermon there, yet besides that I do not think there is so much Religion, properly so called, in

⁴ “ If it be only a *deficiency* in the edifying inculcation of Gospel truths that is complained of (by those who are tempted to resort to the ministry of some other than their parochial Pastor); for this evil, lamentable as it certainly is, our Church has provided the best remedy that the case will admit, both in the public reading of the Scriptures themselves, and also in a Liturgy so framed as not only to be agreeable to the general tenor of the Gospel, but likewise to inculcate its leading doctrines. If our Church (as was the case before the Reformation), kept the Scriptures a sealed book to the unlearned; or if, like some of the reformed Churches, she admitted neither the public reading of the Scriptures, nor the use of an established Liturgy, but trusted everything to the extemporaneous effusions of the preachers, the excuse in question would have great weight. But as it is, men should consider whether the immediate advantage gained is not more than counterbalanced by the violation of an important general rule, by the gradual depreciation thus produced of the duty of preserving Christian harmony, by the countenance afforded to Schism, and the extenuation in the eyes of men in

hearing Sermons,⁵ they being not so much in reference to God, as to our selves, and for our own benefit; I say besides this, if at my return home from such a Sermon, I sit down, and consider what I have got-

general, of the evils which it produces. It should be remembered, however, that whatever degree of blame may, in each case that occurs, attach to those who forsake the Church, the minister is not the less heavily responsible, whose unsound, or negligent, or indiscreet preaching, has aided to drive into dissent those entrusted to his care."

⁵ "Some persons are accustomed to speak of preaching, or the delivery of Sermons to the people, as a subordinate part of the ministerial office, and secondary, in point of importance to Prayer, and the administration of the Sacraments: whilst others think that it is neither expedient, nor indeed allowable, to make a scale of the means of grace; or to lay down any rules concerning the dignity or necessity of each; but, that it is by the joint use of all, that Christians are to grow up to 'ripeness and perfectness of age in Christ.' It is their opinion, however, that while in 'awakening the hardened sinner, or reclaiming the careless Christian, the Holy Spirit is by no means confined to any one mode of operation, it is yet experimentally certain that, from the Apostles times to the present, His blessing has peculiarly attended the

ten by my wandring, I shall find that rather my curiosity, and fancy are gratified, than Piety and Devotion advanced in me, and that I am rather *Pleased* than *Instructed*, or made either *wiser* or *better*.

And I keep constantly to my own Parish on all occasions, not only on Sundays, but other days,⁶ setting down this for a Rule, that Prayers hinder no busines. And if it should once happen that I should

labours of the Christian preacher.'” “*Churchman’s Theological Dictionary*” (Art. “*Preaching*”) by the Rev. R. Eden, M.A. London, Parker.

⁶ At the Reformation, in order to supply the absence of a vain and idolatrous worship by a scriptural and ‘reasonable’ service, it was appointed that the ‘Morning’ and ‘Evening Service’ should be ‘said daily throughout the year.’ This order is observed in Cathedral and Collegiate Churches, in the Universities, and in some parishes; but has not been generally followed in parochial Churches: whether it would be expedient to revive, under present circumstances the ancient usage of the Church, in this particular, is regarded as questionable by many who think that in populous places, (where it might be considered of the greatest importance), the amount of duty is already more than enough to overtake the

suffer a little by it, I am sure it will be abundantly recompenced some other way ; though commonly there is no need of that ; for so hath God in mercy ordered the world, and men's concerns in it, that a man may easily, at least with a little forecast, so order all his Business that there shall be time enough both for Publick and Private Devotion. Nay indeed with most men it is certain that I need desire them

powers of a single clergyman, to whom, in many instances, the spiritual care of a large parish has been entrusted. The same persons consider, moreover, that the necessity for daily service does not now exist as it did when it was first instituted ; and that the increase of religious feeling and knowledge in the community both disposes and enables the heads of families to conduct domestic worship with advantage. It is urged also, that the altered circumstances of Society, and the imperative avocations of persons in business, must make any general attendance upon such services, a thing utterly and permanently impossible. The daily Service has, however, been usefully restored in the chapels of the Inns of Court and in some other places. It gives an opportunity of congregational worship to many persons whose circumstances enable them to embrace it ; and offers it to all. *Ed.*

only to spend so much time in Devotion, or Reading, or in any other method in order to Heaven, which else they would be perfectly idle in, and would, as we say, hang on their hands, and which they are not obliged to spend in any necessary, or useful business of Life. So that the most diligent man of the world, and he that hath most Business, with a little contrivance, may find time enough for constant Devotion; and it will be a Relaxation, as well as Comfort to his mind, and will procure for him moreover a Blessing of God on his other, and secular business.

And when I come to the Publick Service, I come not out of custom, or to please others, or get a Reputation, or only with such a kind of disposition of mind, as when I make a visit to a Friend, or go to any common place and company. For when I come to Church, as I am going, I always think with my self, now am I going to appear before God in a more especial manner; and I reflect on some, or all the de-

signs of a Publick Prayer and Service, and for which I go now, and at all other times. For I must always propound to my self, and design by this, and every other act of Publick Devotion, to *pay the Homage* due from me to my great Creator, and Benefactor, who hath thus commanded to be served, and acknowledged by me; *by Praises to magnifie and extol* him for his infinite perfections in himself; *by Thanksgivings to thank and honour* him for the mercies already vouchsafed to all mankind, his Church in general, or This Church and Nation, as well as my self in particular; and by my humble *Prayers and Supplications* to beg a continuance of all the good things we enjoy, and a supply of those that we do or shall want, for my self and others; as also by my *example* as far as I can, to keep up, and encourage Religion and Piety in the world, and shew what Church and Profession I am of.

And my but thinking of these ends of my coming to Publick Service, will even

awe me into a Devout and Reverent carriage, and will make me attentive when I am there, and so to make a good use and application of all parts of Publick Service to my proper occasions.

I always contrive to come before Prayers begin, both to shew my willingness, and desire to worship God, and that the Publick Service may not be discouraged for lack of Company, and lest I miss any part of Service, especially the first part, in which there is both the *Confession*, *Absolution*, and the *Lord's Prayer*, and also that by my coming a little before Prayers begin, I may have some time to prepare myself for what I am going to do.

In the first place I fall down on my knees, to thank God for all his mercies, and particularly for this other opportunity of appearing before him, beseeching him to give a Blessing on all the Congregation, as well as on my self, that he will assist us in what we are about to do, and accept

of what we shall do; Pardoning our Infirmities, and doing for ourselves, our Church, and Nation abundantly more than we are able either to ask or think, for the sake of Jesus Christ that dyed for us.

When I am risen from my Private Prayers, and at all other times during Publick Service in the Church, I use as little *Ceremony* to others as possibly I can, (though I take care to be wanting in no part of civil Ceremony abroad in a common place) For I reckon that the common Ceremonies of Bowing to one that comes in, or to a friend that I see in the Church, or to one that Sneezeth,⁷ or on the like occasions, is a kind of Compliment that may very

⁷ The practice here referred to, is a superstition of very ancient date, in our own and other countries; and is supposed to be expressive of good-will, or even of a blessing on the part of him who makes the bow. It is now almost extinct in our own country; and, perhaps, was an involuntary act in many instances in the Author's day; and therefore less indecorous than we might imagine it. *Ed.*

well and ought to be spared; for it doth not so well become the place where I am, nor the business I come about; it argues some kind of lightness of mind, or will create it, and is certainly distracting both to my self and others; and I may be sure that no man that considers the Sacredness of the place, and occasion, and that sees my Civility and Courteousness abroad, will ever think the worse of me, if I be more reserved, and less ceremonious at Church.

And all along the Service I take care both to be Uncovered⁸ in token of respect, and to shew I consider the Majesty of him before whom I appear, and also to carry my self with all Gravity, Silence, and Inoffensiveness to others, neither by Talking, Gazing about, nor any light or unseemly carriage to be a disturbance to

⁸ May not this be an oblique reproof directed against the habit of the Society of "Friends" (or Quakers), who remain covered, in their Religious assemblies? *Ed.*

them; all indecency of carriage arguing a wandring mind, and is both unbecoming Religion, and a scandal to other men. Neither do I bring Dogs into the Church, or encourage those that are brought, very great unseemliness often following it, and it being at the best, and always a hindrance of composedness of Thought, a distraction of Devotion, and argues some Irreverence towards God.

While the *Exhortation* is Reading, I stand gravely, and mind seriously what is there said, and thereby more fit my self for all that is to follow, resolving by the blessing of God, to keep my thoughts so fixed on what I am going to do, and every part of Service, as the Worship of the great God, and the Salvation of my own Soul do require.

At the *Confession*, with the Congregation, I fall down on my Knees, that being the posture enjoined by the Church, and the humblest posture esteemed in these

Countries. And I not only acknowledge my own fins, and the fins of the Church and Congregation in general, but as far as I am able, such particular fins of my own as are either greater in themselves, and of a more provoking nature, or else that having been lately committed, had not been so very particularly and fully Repented of by me. I am heartily sorry for them, and beg God's Pardon of them, that they may never rise up against me in this Life,⁹ if it be his will, but especially not in the other Life. And whilst I beg his Grace, that we may live Godly, Righteous, and sober Lives, at the same time I resolve with my self, that by his Grace and Assistance, I will strive and endeavour to lead every way a better Life, be more constant in every good action, and more carefully avoid those fins that I have just now confessed, than hitherto I have done.

⁹ That is, that none of God's judgments may fall upon us for them. *Ed.*

When the Priest pronounceth the *Ab-solution*, both here, and in the Communion Service, I attend to it, and receive it with all gladness and humility of mind, begging that this Pardon, which God hath given his Ministers power to pronounce in general, may be applied to my self, and my cases in particular. Therefore I esteem this Absolution very much, it being the Voice of God,¹⁰ and being pronounced at

¹⁰ He, who on the hearing that the Father of our Lord Jesus Christ “forgives all that truly repent and unfeignedly believe his holy gospel” can say “Lord, thou knowest all things, thou knowest that I have both these conditions;” this man goes down to his house justified; yet, not because the *Priest* has conveyed to him the grace by which his soul has been relieved, but because Christ hath spoken; the human medium through which that Sovereign upon his throne in heaven, that Dispenser of an incommunicable prerogative has been heard to speak, is the *Minister of Christ*; who has held up to view that picture of the main features of penitence which a divine hand had drawn; upon his own likeness to which the conscience of the penitent, and not the judgment of the Minister, had decided. *Ed.*

the Command of God, as the *Augustane* Confession speaketh, but it being only on the Conditions that we *Repent* and *Believe*, I immediately resolve to Repent and Believe, and I pray to God to Assist me, and Absolve me; and I am encouraged to hope that I am in God's favour, and that he doth Pardon, and accept of me, when I hear this gracious Declaration of his mercy to all true Penitents. And I take it as well, and doubt not but it will be to as good purpose to me, as if it had been spoken to my self alone, and in a more presuming¹¹ way and manner; It being pronounced by so truly a constituted Priest,¹²

¹¹ “presuming,” that is, *assuming*. See below, “*I absolve thee.*” &c. *Ed.*

¹² It were to have been wished that the Author had not damaged his otherwise clear and unexceptionable statement on the Subject of Absolution, by the insertion of such expressions as these, concerning a “truly constituted *priest*” pronouncing Absolution; “with his hearty *desire*” that a benefit might accompany it;—language which favours too much, in the

in God's name; and with his hearty desire, and prayer for Pardon to his Congregation accompanying it; and the People at the same time devoutly accepting of it, and the terms on which it is granted; there seems nothing wanting as to what I can expect from the *Church*; and I have the same assurance also from *God*, as if it were pronounced the most authoritatively, according to the practice of the Church of *Rome*,¹³ *I absolve thee.* For

one instance, of the erroneous notion of a sacerdotal character attaching to the clergy of our Church; and in the other, of the idea that the *intention* of the Minister has an influence either to promote or restrain, the efficacy of his ministerial acts.

“The Church of Rome makes the *inward intention* of the Priest requisite to the efficacy of every sacrament he administers; so that if he designedly withhold this intention, there is no true sacrament; and the Council of Trent anathematizes those who deny this position: but the Church of England does not assign to the personal sincerity of the minister, any such influence.” *Ed.*

¹³ The Romanists hold absolution to be a part of the sacrament of penance. The Church of England,

seeing the Pardon of sins is in reference to the Life to come, I cannot expect so full and absolute a Pardon here, but that if I continue in, or return to a vicious course, even my former sins will return upon me. And seeing it comes only from God, I regard especially the promise of God, who hath promised forgiveness of sins to them that truly repent, and care not whether the Minister, who is as it were, the Herald, or Person who makes Declaration of this promise, pronounce it authoritatively, *I absolve thee*, or declaratively,¹⁴ *He absolveth*. Especially I being

also holds the doctrine of absolution, but restrains herself to the Scriptural limits, within which the power is granted; which are, the pronouncing God's forgiveness of sins upon the supposition of the existence of that state of mind to which forgiveness is granted. The remission of sins is God's special prerogative, ("who can forgive sins, but God only?") but, the public declaration of such remission to the penitent is, like all other offices in the Church, committed to men as God's ministers. *Ed.*

¹⁴ Our Church has three forms of absolution. In

very fure that God will rather do more than lefs, when he fees we take not too much upon our felves. He loves Modesty and Humility in all cafes, especially in reference to himfelf, and will rather give the more, when we prefume, and challenge the lefs.

When the *Lord's Prayer* is read, I joyn with it, and repeat it, as the Church enjoyns; my very repeating it ftirring up my own attention better to regard and mind the full, and comprehensive fenfe of each Petition; and to help our Infirmities, this moft excellent Prayer is feveral

that which occurs in the morning fervice, the act of pardon is *declared* to be God's. The fecond form, in the Communion Service, is *precatory*; it expreffes the earneft wifh that God may pardon the finner. The third form in the Vifitation of the Sick, which is here called "authoritative" is apparently more unconditional; but not really fo, fince it is fpoken to thofe who "truly repent and believe in" God. The words of abfolution which follow, muft be interpreted according to the analogy of the two other forms, which refers the act of pardon to God. *Ed.*

times used, that so we may have opportunity to recollect, or attend to that sense of it the second or third time, which by reason of the narrowness, or distraction of our minds, or the vast sensiveness¹⁵ of the Prayer it self, we were not able to mind sufficiently the first time that it was read.

Indeed I very much approve of, and commend this Order of Our Church, in requiring that the People shall with their own mouths *Repeat the Confession, Lord's Prayer, Psalms, Hymns, and other Responses.* For by this the People are taught, that they are as much concerned in the Service of God, as the Priest, and ought to bear a part in it. The People being required to answer sometimes, awakens and quickens their Attention and Devotion, which else would be asleep or remiss, and by their thus frequently joyning in full sentences, and by saying *Amen*

¹⁵ Sensiveness;—fulness of meaning. *Ed.*

at the end of every Prayer, they not only hear how the Priest prays to God, but make every Prayer, and Praise their own act and deed, are active in the Service of God, keep up a sense of God and Religion more in their own minds, and so may hope to have a Blessing from God accordingly. But in reading the Psalms, or other Hymns alternately, I not only mind what I read my self, but as much what the Priest readeth, and apply it all to my self, and our own cases, with such a temper of mind as becomes a Christian.

Indeed I am very glad that the *Psalms* are so much used, and so constantly in our Liturgy, not only by reason of our Conformity herein with the ancient People of God, the *Jews*, and the ancient Church of Christ in the first Ages, but also for the senseness and devotion of the Psalms in general, which may be easily and properly applied to our selves, and to our cases, if we by *Zion, Jerusalem, &c.*

understand our own Church and Nation, turning sometimes a Prayer into a Denunciation, and an assertion into a Prayer, as there will be occasion, and which will be very natural and easie for a truly devoutly disposed mind to do; as every one may see, that will but read and use Doctor *Patrick's* excellent Paraphrase on the Book of Psalms. But especially I admire the Book of Psalms, for all the *Thanksgivings*, and *Praises* to God in it, that make up the bigger part of that most excellent Book; *Thanks* and *Praise* being doubtless the most acceptable part of Divine service, they being what we offer to God for his sake, not our own, they arguing the most elevated, and well disposed mind. For the most selfish man will *pray* sometimes, and *beg a boon*, but pride, stubbornness, or ingratitude will not suffer him to *Praise*, or *Thank* his Benefactor. And yet the highest of the Praise, and Thanks that we can give, are both strictly due from

us to God, and are all the Returns that we properly can make him for all the innumerable Mercies we receive from him.

When the *Lessons*¹⁶ are read, I compose my self with all the attention and respect imaginable, as to the word and message of God himself to me, and cannot but admire at, and pity those Men that seem mighty attentive at, and place much Religion in hearing a *Sermon*, and yet are perfectly careles at, and seem almost to despise the Reading of the *Scripture*; seeing whatever Authority, or excellency any Sermon hath, is derived from these Scriptures; and that the very best Sermons must be judged of,¹⁷ and examined

¹⁶ It may not be known to all readers, that the term "Lessons" as applied to the portions of Scripture appointed for Publick Service, does not mean *Instructions conveyed through* those passages; but is a Latin word, "*Lectiones*," that is "*Readings of Scripture.*" *Ed.*

¹⁷ "The obedience demanded from those who are not permitted to administer the Sacraments, nor to

by the Scripture, and are to be condemn-
ed, if they be not consonant to it. And
though I know the Scripture very well
already, and know beforehand what will
be read, yet I am never the less attentive;
for by exact attention it very often falls
out, that I observe somewhat from the
Scripture, which I had not observed be-
fore; at least I have my old notions re-
vived, and as from God further impressed
on me; by coming to hear the same things
read which I knew before, I encourage
the more Ignorant to come, and Counte-
nance the Publick Service, as well as do
an Act of Homage, and worship to God.
Therefore I expect not new things to be

preach, is not incompatible with the utmost liberty
that a Christian may require; for they are not only
permitted to read the Scriptures, but they are com-
manded to hear and to read them, and thus to become
enabled to judge of the truth of the doctrine sub-
mitted to them by the preacher." "*Dedication*"
prefixed to "Scriptural Communion with God." Pt.
ii. by Rev. G. Townsend, M. A. Canon of Durham.

taught me generally, either out of the Scripture, or in Sermons, but by constantly having the same great truths urged to me, I have a more exact and uniform Notion of Religion imprinted on me, and my mind is more inclined, and worn into a suitable composition.

The *Hymns* between, and after the Lessons I joyn in, as I do in the *Psalms*, they being all Praises of God, either for the coming of *Christ* into the World, and being made known to us, when so many of the great Men of the World, both formerly, and now, have been ignorant of him, as in the *Magnificat*, *Benedictus*, and *Nunc dimittis*; or else to Praise God for that, and all other his Mercies in the *Te Deum*, and other Hymns. And surely no Man can grudge such a piece of service now, who hopes that this will be his business, and happiness to do the like to all Eternity.

With the same Devotion do I stand up,

and rehearse the *Creed* with the Priest, to evidence my Continuance in the Faith of Christ, of which that is an Epitome. Besides that to profess my Belief in God, and of what he hath taught, is a very acceptable piece of service; I honour God by it, and make my self more religiously affected: So that every command of Religion will have a better effect on me; For the force of every Command depends on the truth of the Creed, and is enhanced, as to me, by a serious reflection on my Creed.¹⁸

And then with the Congregation *I kneel* down also, and in all things demean my self, as the Order of the Church requires, and as the rest of the Congregation doth; the *Posture*¹⁹ being in our Church

¹⁸ See Bp. Pearson on the Creed. Art. "I Believe." *Ed.*

¹⁹ "As the wisdom of our Church doth account it 'a reasonable service' to offer up our 'bodies a holy and acceptable sacrifice' in the worship of God;

always very properly suited to the *occasion*. And by my but observing the rules of the Church in these cases, I exercise two Vertues at once, I shew my Peaceableness, as well as my Devotion.

And accordingly at *Prayers* I never *sit*, but *kneel*, that being the lowliest posture, especially in these Countries, and I cannot carry my self too lowly when I speak to the great Majesty of Heaven and Earth, and that not only for others, for our Church and Nation, but for my self also, and for my own Eternal Salvation.

so she requires such reverent and becoming gestures as are proper to betoken the awful thoughts of our minds. Wherefore, at our prayers we are enjoined ‘ meekly to kneel upon our knees;’ and at the Absolution, and repeating the ten Commandments, and at receiving imposition of hands; because the same are accompanied with holy prayers: and at our receiving the holy Supper of our Lord; the same being the most suitable posture to testify and promote our humility, our thankfulness, and our reverent worship of God.” *Puller’s “ Moderation of the Church of England.”* Chap. iv.

And though in all the Prayers it is not required, nor suffered that I repeat them aloud, with, or after the Priest, as in the Confession and Lord's Prayer, yet I fail not to go along with him in my mind, and generally also, to prevent the distraction of my thoughts, and to fasten and secure my attention, I even speak the words with my lips, yet so as not to be heard, for that would breed disturbance in the Church, which I always take care religiously to prevent. And to be sure I am ready always, at the end to answer, *Amen*, audibly; for I thereby keep my attention more awake by answering so often, and shew I joyn in all the Prayer that went before, and make it my own.

When any of the *Prayers* are read, I think it not enough for me to say my own *Private Prayers*, as they are taught to do in the Church of *Rome*, but take care to mind and Pray earnestly for what the Prayer desireth; our service being for

this end in our own²⁰ Language, that every Man may understand,²¹ and joyn with the Priest. And I must not think that his Praying for me, or my being present, will suffice me, or do me good, unless I also really with him Pray for my self and others.

And what is here said of *Publick Prayers* for others, extends also to *Thanksgivings*, either for general Blessings, or for particular Mercies to particular persons commemorated, as to *Women when Church-ed*, or *Persons recovered from sickness, &c.* For the same Charity that makes me so far to make others concerns my own, as to Pray for their good, will oblige me also to give thanks to the God of all mer-

²⁰ “ We do not add to our prayers the imaginary sanctity of the Latin language.” “ Dedication” prefixed to “ *Scriptural Communion with God.*” *Pt. ii.* by “*Rev. G. Townsend, M. A. Canon of Durham.*”

²¹ See xxiv. Art. of Religion, “ Of speaking in the Congregation in such a tongue as the people understandeth.”

cies, for all the Blessings and Benefits he hath bestowed on them.

As I omit no opportunity of going to Church, so nor of receiving the *Sacrament*;²² and yet I always take most religious care to prepare²³ my self before I come to it. For the frequent Celebration of this Holy Office, is what the Church of Christ always practised, and our Church expects, and a constant use of it, and of preparation in order to it, I look on as a most prudent, if not necessary means, to

²² The habit of speaking of the Lord's Supper as '*the Sacrament*,' which prevailed in the days of the Author, and has lasted to our own time, has led to a forgetfulness, with many persons, that Baptism, as a sacrament, has the same rank as the Holy Communion: and, doubtless, has contributed to keep up those superstitious views respecting the Eucharist, which the Author so justly refutes in the remarks which follow. *Ed.*

²³ The *preparation* for the Holy Communion which Our Church requires, (as set forth in the last Question and Answer in the Catechism) is really nothing more than the *habitual* recollectedness which

counterballance the constant sollicitations and temptations of Life. And by such a constancy I both honour, and obey God, and keep my own Devotion warm, and by the blessing of God, shall make Piety, and Goodness even customary and habitual to me, which is the greatest Blessing surely of which we are capable in this Life. I look on it indeed as the most holy Office of our Religion, and therefore of all things in this life dread being *Excommunicated*,²⁴ or debarred from coming

is the duty of a Christian for his every day life. "To examine ourselves" &c. are duties to be specially *remembered* but not specially *practised*, in anticipation of the Holy Communion. And yet, it is to be feared that the very title of some Books on this subject, (such as the "*Week's Preparation*" as well as the tone of the sentiments contained in them,) has tended to foster the pernicious notion of Religion being confined to peculiar periods and celebrations, instead of making these Solemnities the occasion of expressing what we habitually acknowledge and feel. *Ed.*

²⁴ Such was the case before the alteration of the law, in this respect, 53 George III.

to it; *Excommunication*, when it proceeds on just grounds, being, as *Tertullian* calls it, an *earnest or foretast of the last Judgment and Condemnation there*; and therefore I take care neither by *Hereſie, Schiſm, Profanenefs*, nor yet by any *contempt* of Authority or of the Eccleſiaſtical Courts, to have it pronounced againſt me; for to ſay no more, I think no wiſe man would willingly come under the ſuſpicion of ſo great, and intolerable an evil, or have it on any account inflicted on him.²⁵

²⁵ Excommunication is the removal, either temporary or perpetual, of an offending perſon, from the *fellowſhip* of the Chriſtian Church. Such a power is neceſſarily inherent in every community; and although ‘the only ſenſe in which the Apoſtles or, of courſe, any of their ſucceſſors in the Chriſtian miniſtry, can be empowered to “forgive ſins” *as againſt God* is by pronouncing and proclaiming *His* forgive-
neſs of all thoſe who coming to Him, through Chriſt, repent and forſake their ſins, yet ſince offences *as againſt* a community, may be viſited with penalties by the regularly appointed officers of that community, they may enforce or remit ſuch penalties. On thoſe

But though I look thus on the Sacrament as the most holy Office of our Religion, as a holy thing, which Christ hath left to be remembered by, as it were to supply, and to make up the loss of his Bodily Presence, and to the due receiving of which Christ hath promised unvaluable Blessings, it being called by the name of his *Body and Blood*, yet still I know it is but Bread and Wine, that there is no *Transubstantiation*,²⁶ the very Body of Christ that hung on the Cross being in

principles is founded the right which our Church claims both to punish ecclesiastical offences, and pronounce an absolute and complete pardon of a particular offender on his making the requisite submission and reparation. See *Canons* 65, 68: also, on the nature of Excommunication as a “banishment,” *Hooker’s Eccl. Pol.* VIII. i. 6: and, on the mode of exercising it in the Primitive Church, the Homily “of the right Use of the Church.”

²⁶ The Romish doctrine is commonly described as the *change* of the bread and wine at the Eucharist, into the *real material* body and blood of Christ, though with the appearance and all other sensible

heaven and not here, it being against the truth of Christ's natural body, that it should be in more places than one at the same time. And on this account I worship not the Sacrament, or what appears to my eyes, but God and Christ in my mind. As I reckon not the Celebration of the Sacrament to be at all a Propitiatory Sacrifice,²⁷ my hopes being only

attributes of bread and wine. It is most remarkable, that the very institution which Christianity in its pure state had abrogated, was grafted into it as it became corrupted with human devices. An order of Priests in the ancient sense, offering pretended sacrifices, on a pretended altar, in behalf of the people, was introduced into the Christian scheme, in such utter contradiction, both to the spirit and the very letter of it, that they were driven to declare the bread and wine of the Eucharist, miraculously changed into literal flesh and blood offered up day by day repeatedly; although the founders of our Religion had proclaimed both the perfection of the one oblation of our Lord by Himself, and the imperfection of the Levitical sacrifices, from the circumstance of their being offered "year by year continually."

²⁷ The Lord's supper is not, as the Romanists

in the merits of that Sacrifice of Christ on the Cross, which was once offered, as St. *Paul* says, to take away our sins, of which this is only a Commemoration.

I am constant also at all *Sermons* in my own Parish, and when I can conveniently, often at Sermons in other neighbouring Churches, when we have none in our own, and hope to receive good by them, they

pretend, a fresh sacrifice, but manifestly a celebration of the one already made: and, the Minister, so far from offering any sacrifice himself, refers the communicants to the sacrifice already made by another: whilst it is yet true that the Eucharist is a *spiritual* feast upon a sacrifice, even the sacrifice of Him, the “Lamb of God,” in partaking of which we acknowledge the efficacy of that his atonement, and, by faith are made partakers of his grace through the symbols which He appointed. The Church of England has evinced great care to guard against the notion of a sacrifice either of Christ’s body, or of bread representing it, both by omitting all mention of any such sacrifice, and also by referring expressly to the sacrifice of Christ. The expression a ‘commemorative sacrifice,’ sometimes applied to the Eucharist,—if it does not contain a notion as gross as that which is the

being part of the ordinary means which God hath appointed for my Instruction, and therefore am very Attentive as to the Explication of that Word of God, by obeying of which I hope to be saved. But yet I never suffer the *Sermon*,²⁸ or my Love to it, to juggle out, or undervalue the *Prayers*, or the *Sacrament*, these being more properly the *Service of God*, and *Acts of Devotion* than that. For Prayers, and Praises, and the Sacrament, are directed to God, have a direct relation

foundation of the Romish view of Transubstantiation, is equally unwarranted by Scripture, or our own Church: since neither the one nor the other speak of *any material* sacrifice whatever, either literal or representative. The inward, mental, partaking of Christ, which is a *spiritual* feasting,—or a feasting by the ‘spirit’ of a man, by his ‘soul’—upon a *past* sacrifice, is very different from a ‘bodily’ eating of a sacrifice *then present*, even though nothing more be claimed for the substance partaken of, than, that it be representative only, of Christ’s body and blood. See “*Consecration Prayer*” in “*Communion Service*.”

²⁸ See p. 105. note 5.

to him; but Sermons are especially in reference to my self, and for my own Information; and therefore must yield to the other, as the Means are less noble than the End. Besides also, the Scriptures being read have more Authority than a Sermon, and are more necessary, and should be minded accordingly. And it is the same thing to me, whether the Parson read his Sermon, or Preach without reading. Although I must needs say, there is hardly any one man in the world but will speak better, and more useful sense *premeditatedly*, than *ex tempore*, and though he that speaks *ex tempore* may speak with more heat, yet he that writes down what he says, is like to speak with more Consistency; and if we look on a Sermon to be any way in reference to God, surely it ought to be as Sensy and Consistent as we can frame it. And I reckon that every man that may be exceeding useful in the Church, hath not the same Presence of

mind, fluency of Expressions, or grace of Delivery that another man hath; and there is scarcely any man but will speak, not only with more Consistency and weight, but also will be guilty of less Impertinencies and Improperities, if he write down his Sermons, than if he do not: and I am taught to mind always the *Sense* of a Sermon, more than the *Noise* and *Tone* with which it is spoken, and I desire rather to have my Reason convinced, and Judgment informed, than my Passions and Affections raised by the most Eloquent and Pathetical harangue.

As to *Baptism*, I am taught the absolute necessity of it, where it can be had,²⁹

²⁹ “ It hath been constantly held as well touching other believers as martyrs, that baptism taken away by necessity, is supplied by desire of baptism, because with equity this opinion doth best stand. . . . Grace is not absolutely tied unto Sacraments; and besides, such is the lenity of God, that unto things altogether impossible, he bindeth no man: but, when we cannot do what is enjoined us, accepteth our will to do, instead of the deed itself.

we being by it admitted into the number of Christ's Disciples, made part of his Body, and have a share in all the Prayers for, and Blessings to his Church. And therefore I take a most religious care that my Children be Baptized as soon as conveniently they can. But I bring them to Church, and suffer them not to be Baptized at home, unless in case of utmost extremity. For as I think that Publick Service ought to be preferred before Private, so I think there is no Office, or part of Religious Service that more necessarily requires to be Publick, than this of Baptism, the Child being by it solemnly ad-

A necessity there is of receiving the sacrament of baptism,—peradventure not so absolute as some have thought. . . . We grant that those sentences of Holy Scripture which make sacraments most necessary to eternal life, are no prejudice to their salvation that want them by some inevitable necessity." *Hooker's Eccl. Pol.* Bk. v. Ch. LX.

The expression "*generally* necessary to salvation" is sometimes explained to mean *universally* necessary;—absolutely indispensable for all. But, this is

mitted into the Church of Christ, of which the whole Congregation are to be witnesses, and all their Prayers being desired in behalf of him. And when any one is *Baptized*, I both put my self in mind of my own Duty, as Christian; and examine my self how I have kept my Vow of Baptism; and how carefully I have performed my Promise and Duty toward those Children in whose name I have answered as Godfather; and also devoutly and heartily (as the Church teacheth) pray that this Child may have Grace to live some way agreeable to this holy Religion, into which he is now admitted.

I am glad also to assist at the *Catechizing* of Children, and think it no time lost

not its meaning. It signifies *common to all* Christians as such; (*in genere;*) and, that, whereas the other five pretended sacraments of the Romish Church are capable of being received only by particular persons, or under particular circumstances, these two appertain to all alike. *Ed.*

to have the Fundamentals³⁰ of our Religion repeated over³¹ in the Catechism.³²

³⁰ Catechising is a useful sort of preaching, and, I cannot but note the moderation of the Church in framing such a form of Catechism as the ancient Fathers commended: so full and comprehensive is the exposition of the foundations of our Religion, and yet without those curious questions which are not needful to trouble the green heads of those who are to be catechized; however, which are not to be set forth as fundamentals." *Puller's "Moderation."*

³¹ Schoolmasters and mistresses, and other lay catechists need to be warned against an error which is of very frequent occurrence, that of teaching children to repeat by rote words which they do not understand, or which they misunderstand: and, being satisfied with a fluent repetition of prepared answers, of which they have not received, or not comprehended the explanation. It is, in the end, the least troublesome, as well as incomparably the most effectual course to teach children the meaning of what they are learning, *before* they commit the words to memory. By this means they are trained to exercise their understanding, and are guarded against acquiring that most hurtful habit so difficult to eradicate, of suffering their thoughts to wander while they are repeating or reading forms of words." *Ed.*

³² "Catechism" signifies a form of oral instruction in the first rudiments of any art or science: Luke i.

For it is by them that I, as well as the Children, can be saved. And I think it a mighty advantage to have the whole sum, and substance, not of one Text of Scripture, or of one point, but of all Scripture, and of whole Christianity delivered at once, as it is in the Catechism. And it will naturally put several things into my mind, which either I did not mind before, or had forgot. And so I shall also benefit my self as well as countenance Religion, and the Publick Service, and encourage the Children, and do them good.

I omit not to bring my own Children, or God-children, as soon as they are about

4; and, generally (in the present day) by way of *question and answer*. The first Church of England Catechism contained merely the explanation of the Baptismal Vow, the Creed, the Lord's Prayer, and the Ten Commandments. In the reign of James I. it was thought advisable to add some explanation of the Sacrament, which was done by Bp. Overall, then Dean of St. Paul's. *Ed.*

11 or 12³³ years old, to be *Confirmed* by the Bishop (having first taught them their

³³ The Rubric directs that candidates for Confirmation should be of a "competent age." Accordingly, the fifteenth or sixteenth year, is usually pointed out, in the Instructions of the Bishops of this day, as the proper time for admitting persons to this rite; while they very wisely do not "conceive it right to exclude any person from confirmation merely on the ground of his not having reached a certain determinate age, supposing him to have both such a degree of religious knowledge, and also such religious sentiments and seriousness of mind, as may be deemed requisite. The Rubric in the office of Baptism directs that this child shall be brought to the bishop to be confirmed by him, *so soon as* he can say the Creed, &c. &c. We must not, indeed, suppose nothing more to be meant than the mere learning the words by rote: to *say* the Creed &c. must be understood (according to the spirit, and not the bare letter of the expression) to include a proper understanding and feeling of what is said. But it does seem to be meant, that "so soon as" this due preparation is accomplished, the person, of whatever age, shall be brought to Confirmation. The Office for the "Baptism of such as are of Riper Years" would be an excellent Formulary to be studied by persons contemplating Confirmation, while it must be regarded as the precise standard by which the judg-

Catechism, and the design of Confirmation) For by so doing, I obey the Church, shew my own Religious care, make some good impressions on the Childrens minds as to Religion, and put them in mind of their Vow of Baptism, and the necessity of their performing it, and I hope I get further a great deal of good for the Child. For the *Prayers* of one good man for another are very available, and then more, of Persons so highly Commiffionated by God as our Bishops are, who not only *Pray* for, but also are empowered to *Bless* in God's name. And I have much Reason to hope that God will hearken to them, and grant what they Pray for, and make good, and fulfil what by their Blessing us in God's name, they give us ground to hope for.

When the *Banns* are published in the

ment of the clergyman as to the fitness of the applicant, should be regulated; candidates for Confirmation being in the exact position (relatively to the Communion of the Church), of unbaptized adults.

Ed.

Church, or people are *Married*, I am so far from making it a matter of sport, as many do, that it stirs me up to pray for a Blessing from God on them; and it at the same time puts me in mind of my own Vow and Promise in Marriage, how I have performed it; and I make it also an occasion of a fresh engagement in my self to keep it strictly. For though I look not on *Matrimony* as a *Sacrament*, yet I look on it as the most solemn Engagement among men, and Sacred, as being a Vow made before God, and witnessed to before men, and in a case of the greatest moment in this Life; and therefore in all respects a proper occasion for seriousness and devotion.

When the *Sick* are mentioned in the Church to be Prayed for, I Pray for them heartily (as I would others should pray for me if I were in the like case) not absolutely that they should Recover, but if it be God's will, and if it will be most for

God's Glory, and for their Good; that God will give them Patience and Thankfulness, and make both their Sickness, and Death it self, when ever it shall happen, a real Blessing to them.

And I make use of these *Prayers for the Sick*, to be instances to my self of my own Mortality, and Arguments with my self to Prepare for Death, which I know is appointed for all men. And hence I go to *Visit* the Sick that are of my Acquaintance, both to Comfort them, and give them good Advice, and also to work upon my self; and I apply to my self what I say, or I hear others to say, to them, concerning their Sickness and Death; and especially when I am Sick I send for the Parson of my Parish to assist me, and counsel me, to Pray for me, and Guide me, and to put me in mind of several things in order to my departure hence, which else I should forget. For always people need most advice in their own cases, especially when of so great Impor-

tance; for they are too apt to be partial, and favourable to themselves. And hence I make no scruple to Confess,³⁴ if not the particularities, yet the general nature of my Sins, especially those of the deepest dye, and that lye hardest on my Conscience. For if I be in earnest to have such sins Pardoned, Religious Prudence will oblige me to take all possible care that I may thoroughly understand the state in

³⁴ That the confession of sin to Almighty God, is a duty, all will admit: but, how far, and in what cases confession should be made to a fellow-creature, has been much disputed. There is certainly a natural craving in mankind for unburdening the conscience by confession to a fellow-creature; and, such confession has sometimes, its advantages; there being many cases, in which men, under the guilt and trouble of their sin, can neither appease their own minds, nor sufficiently direct themselves, without having recourse to some pious and prudent guide: in such cases, confession to a faithful and kind pastor has its advantages. But, to make confession to a Minister a part of the Church-discipline, and to insist (as the Church of Rome does) upon such confession being made at stated times, and being a complete confession, that is, a declaration of such thoughts and

which I am, and the danger of my Condition, and my surest method in order to a Pardon and Cure; and all this I may best hope for from God's Minister, who both loves me, and is most likely to judge most unprejudicedly of me, hath a particular concern in me, and for me, and is by God impowered, and enabled to assist and help me. For these and the like reasons, I think it not sufficient to be prayed for in the Church when I am Sick, but I desire

actions as the Priest may require, this does evil ten times oftener, and of ten thousand times greater magnitude, than good: and, hence it is, that confession as practised in the Church of Rome, is the very worst part of her system. The Church of England, in some cases, exhorts to confession, but she makes it no part of her discipline; nor does she (as the Church of Rome insists upon, or as some of her own members would fondly introduce the practice,) prescribe regular, complete, periodical confession. For the doctrine of the Church of England upon the Subject of confession to a pastor, see (in the Prayer-Book) the former of the two "Exhortations" in giving warning for the Communion: and, the Order for the Visitation of the Sick. *Ed.*

frequently to be *Visited*, and not only to Examine my self, but also to submit to another's Examination and Direction; but still am sensible that it is my own repenting that is required in order to the Pardon of my sins, else his *Absolution*³⁵ will signify nothing.

And all these parts of Religious service I am so far from slighting or undervaluing, because they are prescribed, and we commanded to use these words, and no other, that I like them much the better. For as far as I can find, since Miracles ceased, there always was a *Form*³⁶ of Prayer and

³⁵ See pp. 117, 118, notes 13, 14.

³⁶ "The Church of England does not recognize extemporaneous prayers in the congregation: it is contrary to the whole spirit of her regulations. In fact the very title 'Common prayer' implies a precomposed and known *form*: especially as 'uniformity' in the various congregations is one of the objects aimed at. For it must be generally impossible that the whole congregation should join in a prayer they never had heard before, the instant it is uttered; and that many distinct congregations should all be uni-

Service prescribed, and it never was left to every Clergyman to say what Prayers,³⁷ and use what Form of Service he pleased; much less was an *extempore Prayer* to God in Publick ever approved of. For besides the Indecency that will often be committed in Extemporary Prayers (which surely ought to be prevented if we can, when we address our selves to the Infinite Majesty of Heaven and Earth in behalf of his Church, as well as on the concerns of our own Souls) It speaks respect to God, when we take all possible Care, that nothing but what is well weigh'd be offered to him.

formly employing the *same* extemporaneous prayer. Our Church has provided forms, not only for ordinary use, but for every extraordinary occasion that seemed likely to arise; which forms the Act of Uniformity obliges all Ministers to use."

³⁷ "We do not add to our public worship the innovation of the spontaneous prayer of the minister. We do not take away from the ancient prayers of the Church one Scriptural petition. We do not take away Liturgies altogether in favour of extemporaneous prayer."

A prescribed Form also is the only way to keep up Uniformity among our selves. And seeing whatever is fit for us to ask in Publick, is known sufficiently, why should not the Expressions to be used on such occasions be defined also? If the matter be known, why should not the words? Besides that, it is an ease to my mind, when I know beforehand what I am to joyn in: And I confess there are very few Men, with whose *extempore* Prayers I would willingly joyn. In *extempore* Prayers also it is too often found, that he that Prays, will often more express and vent his own private thoughts, and passions, than the desires, and wants of his Congregation, and the Church; all which are things utterly to be avoided in all Religious Offices.

And seeing a *Prescribed Form* in general, is on many Accounts thus expedient, or necessary in Publick: I think nothing can be objected against *our Liturgy*, either for the *matter*, or for the *Frame*, and *Composition* of it. For it is, for its *matter*, ex-

actly agreeable to Scripture, and the Genius of our Religion; nothing prayed for, or done, but what (as far as we can learn of his will by Scripture) is acceptable to that great God, whom alone we serve, and pray to: And for the *Composure* of our Liturgy, it is in every thing such, as Publick Devotions ought to be, and so exactly after the ancient pattern, fitted with Responses, Hymns, Prayers, thanksgivings, Scriptures read, Sermons preached, Sacraments administered, and all other Occasional Religious Offices performed, that I cannot but admire it: and must profess my wonder and astonishment, that any persons should really either dislike, or slight it.

But I will not now stay to vindicate the several parts of it, from the Objections brought against it, but refer all Men to what the Judicious Mr. *Hooker* hath written on this Subject, in his *Ecclesiastical Polity*.

And though our Church hath not de-

fin'd exactly, and commanded pofitively what fhall be done by every particular Man on either the Feaft, or Faft-days, yet feeing ſhe hath fet apart ſuch days for thoſe purpoſes, I think my ſelf bound to have a particular reſpect to them.

And accordingly I make uſe of the *Feaſt-days*,³⁸ not only in joyning with the

³⁸ “ The Feaſts, (or Feſtivals) are certain days ſet apart by the Church for the more particular remembrance of the prominent tranſactions connected with our Lord in his redemption of mankind; and alſo for the commemoration of the labours and ſufferings of his Apoſtles. Some object to the obſervance of theſe Feaſts, on the ground that ſuch obſervance is contrary to the injunction of the Apoſtle Paul, (Col. ii. 16), forgetting that in this paſſage the Apoſtle alludes excluſively to Jewish Feaſts: others object to all ſuch feſtivals, as being Popiſh, forgetting that they have been obſerved from the earlieſt ages of the Church. If a Church has power to ordain rites and ceremonies which are not contrary to Scripture, ſhe has the power to ſet apart certain days in commemoration of the moſt important events and perſons connected with the firſt promulgation of the Goſpel: and none but ſuch are commemorated by the Church of England.”

Congregation in the Prayers appointed for that day, but also in thanking God in private for all Mercies, and particularly for the mercy commemorated, in serving God more that day than ordinary, and endeavouring particularly by my Charity to do more good, and by a prudent demeanour of my self to encourage both Thankfulness in my self, Friendship in the World, and Piety towards God.

The *Fast-days* also I respect with some kind of denial of my self, as to my usual, and lawful liberty in Meat, and Drink; and this without affectation, or making a noise, or placing Religion in the kind of meat and drink. And Fasting being in Scripture prescribed,³⁹ I cannot think it an

³⁹ Has it been "*prescribed*" under the Gospel? as Fasting is a positive ordinance, if it were intended that it should be binding on all Christians, we should expect to find in the New Testament some positive precept enjoining it. But there is none. Even, therefore, when its *object* is in accordance with Gospel precepts, it can claim no higher authority than

improper method for the subduing of sin in us. And seeing it is necessary, and supposed in Scripture, that we Fast sometimes, all Reason and Peaceableness, as well as Obedience, will easily determine me to that time which the Church shall

that of an ecclesiastical rule, if enjoined by the Church; and, of an exercise of Christian liberty, if adopted by the individual himself. Our Church has only so far recognized the custom, as to retain the fast-days, and prayers; but has prescribed no regulation of diet. Abstinence from food is not, therefore, the duty which it enjoins on its members; but, whatever each finds to be best adapted for self-discipline, and most suitable, under his circumstances, for a repentant spirit. Mention is made of abstinence in the "Collect for the First Sunday in Lent;" but it is not the refraining from food or particular kinds of food, but "such abstinence" as shall "subdue the flesh to the spirit;" that is, the abstaining *habitually* from excess. While however, the Church of England has left it to the Christian liberty of each individual to prescribe to himself that rule of life which best promotes in him habits of self-denial and sorrow for sin, none of its members is the less bound to obey the call which the Church makes on them, by means of its seasons and services, to give heed to repentance and self-discipline. *Ed.*

appoint. But still I take care that my Fasting neither put me out of humour, nor make me to be peevish, or conceited in my self, nor censure other men, lest I make my good to be evil spoken of, and so lose the benefit of it.

In short, I am strictly Regular according to the Rules of the Liturgy, and Command of the Church of *England* in her Canons, and I wish all men were even as I, and pity them that are not, and pray to God, that they that are otherwise minded may be convinced, and see their Error. I thank God who hath given me so good an understanding in my duty, and hope by my steddiness and good temper to prevail with others. But yet I forbear judging or condemning all that do not exactly as I do, or that agree not with me in all these things, which though they are not Fundamentals, yet are such things as on which the flourishing of Religion, and the peace of the Church, do very much de-

pend. For I consider some great prejudices may lie on their minds, which may in time be removed, that they may be in some involuntary mistakes which may be corrected; and, as I have an opportunity, and as becomes the nature of my place in the world, I will endeavour to correct. But still I do not so much attend to other Mens scruples, as to be by them deterred from my own duty; for our holy Religion professed in this Church, teacheth me to take care of my own Practice, but not rashly to condemn⁴⁰ other men. For I

⁴⁰ “Our zeal” as Churchmen “must be free from all personal bitterness, illiberal bigotry, and all those faults, in short, which constitute and promote party-spirit. It is a difficult, but most important duty, to steer the middle course between lukewarmness and repulsive severity; to oppose Dissenters *as such*, without being wanting in charity towards them as men and as Christians;—to be steady in maintaining the sinfulness of schism, yet without censuring as unpardonable those who fall into it;—to mark and avoid those who cause divisions among us, yet without any narrow-minded and hostile aversion. But

can make more excuses for others, than I can for my self; and for *me* to be wanting in any part of Service, or Ceremony, I may justly think may be a greater fault, than for others, who perhaps know not, or mind not so much the Reason, and Consequence of being strictly regular. At least I am sure that their being guilty of a fault, will not excuse me, if I act the same, and every Man shall stand or fall to his own Master. And I am sure it more becomes an humble and private Christian to look after his own Actions, than to be sharp in spying out, or severe in censuring the Carriage of others.

this difficulty, which is one of our appointed trials, must not be allowed to discourage us. He who “endured” such “contradiction of sinners against himself, and laboured so zealously, yet so patiently, to convert men to the truth, may surely expect a similar union of charity and zeal from his followers.”



CHAPTER V.

Of Additions to the Faith.



RECKON the Doctrine taught and professed in this Church, and the Way and Method of Divine Service here used and practised, to be sufficient to Salvation; and that as there is nothing Comanded that is unlawful, or superfluous;¹ the *Romanists* themselves con-

¹ “The Church of England teaches the truths of Scripture respecting God, the soul, and the means of grace: it does not add to these truths, nor take from them: and I am bound therefore, as I value the salvation of my soul, to live and die, and to teach others also to live and die, in its Communion.” “Dedication” prefixed to “*Scriptural Communion with God.*” Pt. ii. by Rev. G. Townsend, M.A. Canon of Durham.

demning nothing that we teach as necessary, but owning it all to be fit and good; so also I think there is nothing wanting, or deficient, that there is no necessary or useful Article of Faith that is not in this Church expressly owned; no Duty towards God, or Man, that is not according to the Rules of this Church taught and practised. And therefore whatever is further urg'd, as necessary to Salvation, or is required of me in order to Church-Communion, I cannot but think either false, or unnecessary. And on this ground I must disown the belief of the Infallibility² of

² By “infallibility” is meant a claim set up by any individual or body of men, to an *exemption* from error, or from the *possibility* of falling into it. “The infallibility of the (so called) Catholic Church, and the substitution of the decrees of Popes or of pretended General Councils for the Scriptures, as the Christian’s rule of faith and practice, is commonly regarded as the foundation of the whole Romish system.

And it is so, in this sense, that if it be once admitted, all the rest must follow: if the power of

the Bishop or Church of *Rome*, or subjection to them, to be necessary in order to Church-Communion or Salvation: Though the *Romanists* press this as the first thing necessary. For as to the Pope's Infallibility, I cannot think that the good and wise God should either have appointed any one Man, or any set number of men, as an Infallible Judge, and Interpreter of his will, to whom we must attend, and obey, resigning up our Judgment and reason, and yet never tell us where this man, or number of men is to be found; whereas surely this ought to have been of all things

“binding and loosing” belong to the Church of Rome in the extent claimed by her, we have only to ascertain what are her decisions, and to comply with them implicitly. But, the truth probably is, that the Romish claim of the hierarchy to infallibility was not originally the *consequence* of a misinterpretation of certain texts; but that when an abuse had been suffered to prevail, the advocates of such abuse resorted to such passages of Scripture as might be perverted to justify the practice or opinions previously subsisting.

the most plainly, and frequently urged in Scripture; it ought to have been as visible there, as that *God is One*, or as that *Jesus is Christ*. Nay indeed methinks Scripture should have told us nothing else, but where to find this Infallible Judge, and how to obey him. For all other Precepts, and Rules of Scripture, must certainly be some derogation to the Power and Authority of this Infallible Guide.

And seeing this Infallibility cannot be made out, nor shewn in whom it doth reside (for even they of the *Roman* Communion cannot agree where to place it: and all other Christians utterly disown it) How can it be a necessary Point in order to Salvation to submit to the Bishop of *Rome*, or receive, and practise whatever he tells us we ought to receive, and practise? For he may be mistaken, as well as other men. And I think it is very evident, that unless it be on account of his Infallibility, we in *England* owe him no

more obedience, or service, than we owe to any other good and Christian Bishop: Nor do we owe him so much respect, as we owe to our own Bishop; for it is certain that we belong not to his Temporal, nor to his Ecclesiastical Jurisdiction.

And till they of the Church of *Rome*, from their own Example shew us which is this Infallible Judg, and what use he is of, by putting an end to their own Divisions, and Controversies, I shall certainly conclude that they do not believe themselves when they say, He is somewhere among them. Or at least, if he be among them, he had as good not have been there, for he is of no use or benefit to them; much less can we believe it necessary to Salvation to own his Authority and Infallibility. Particularly let them make the Council of *Trent*³ to be fully received in

³ The Council of Trent was assembled by Pope Paul III. in 1545, for the purpose of checking the progress of the Protestant doctrines, and reforming

France, and its Authority own'd there (and yet if an Infallible Judge ever pretended to appear among them, it was in that Council which made a new Creed, and new Religion :) But we know the Authority of that Council is utterly disown'd in *France*, and nothing approved of as decreed by that Council. Let them, by the help of this Infallibility, end, and decide all the great and dividing Questions among their own Members; Let them resolve, and fatisfie the Quietists⁴

those glaring abuses which rendered the Romish Church in danger of sinking under the weight of its own corruptions. The deliberations of the prelates were continued during twenty-five sessions, to the year 1563, under the pontificates of Julius III. and Pius IV. It was by this council, that the Romish system of doctrine was finally organized and defined; and a Creed was framed which bears the name of Pope Pius IV., embracing all the articles of faith which the Romish Church authoritatively declared necessary to salvation. *Ed.*

⁴ The Title by which (as a term of Reproach) were designated, the party attached to the principles

now at *Rome* it self, Determine the Disputes between, and Reconcile the Jesuits and Jansenists;⁵ we shall not else think it is out of love to us, or to Truth, that they tell us of this Infallibility, but for some other, and bad Designs on us, at least I cannot see how they can expect that we should own and acknowledge it. For if they really had such an excellent thing among them, I do believe that they love

and writings of Michael Molinos, who in 1675, published a work called "Spiritual Guide." In 1687, the Pope condemned, as heretical and blasphemous, sixty-eight propositions selected by the Inquisition from the writings of Molinos; and caused the writer to be imprisoned for life.

⁵ This controversy had its rise in the opinions concerning divine grace advanced in 1567 by Bains, (Michael de Bay), from whose lectures the Franciscans of Louvain selected seventy-six propositions which were submitted to the Pope, who, at the instigation of the Jesuits, condemned the propositions, and forbid all further controversy concerning them.

The Jansenist controversy continued to divide the French Church until the period of the Revolution. See Riddle's "*Eccles. Chron.*"

themselves so well, that they would apply it to the Cure of their own miserable Diffentions and Divisions; and they will never perswade us they have it, till they first of all use it thus towards themselves.

And if it be not on pretence of Infallibility, that they reckon it necessary for us to be in Communion with the Bishop of *Rome*,⁶ I cannot see how they can on any other account plead it necessary that we should be subject to him. For I cannot think it possible that God should make obedience to any humane thing, to be the first thing necessary in order to Heaven, especially a humane Authority distinct from that Regal Authority, under which

⁶ The number of Jesuits in England in the early part of the seventeenth century, were “about two hundred and fifty, concealed under a lay garb, and combining the courteous manners of gentlemen with a refined experience of mankind, and a logic, in whose labyrinths the most practical reasoner was perplexed.” See “*Hallam’s Constitutional History of England.*” Ch. VIII.

I was born, and to which I owe Subjection, according to both *St. Peter's* and *St. Paul's* Command ; much less that all the world should be subject to one man, and much less yet that this should be, and yet God Almighty never tell us in Scripture where this Universal Monarch should reside. And yet they may talk what they will, it is not our Believing agreeably to true Christianity, and for the saving of our Souls, that they would have us submit to them, and own their *Infallibility* ; it is not out of love to Truth, or to us, that they at all desire our Conversion, as they call it, but it is for the love of our money, and that they may domineer the more over our Estates, and Purfes, as well as our Consciences. And hence it is that the Conversion of *England* is at this day so little regarded and Promoted at *Rome*. For the Pope and Cardinals are old men, and they say, that we being very obstinate, there is no hopes that any good should be

done with us in their days; and if ever we should be Converted, we should bring no money to them, we shall not be fleeced in their times, and they are not much concerned for those that will come after them. They may spend money on us, to send, and maintain men to Convert us, but they shall receive no money from us. Thus they argue, and talk freely at *Rome*. And this is one, if not the main Reason, that the Pope and Cardinals are so backward, to press our Conversion, especially when they consider at the same time, that the men chiefly employed in our Conversion, are Jesuites, of whom even the Pope, and all the wise *Italians*, are both afraid, and ashamed. Nay indeed, they wonder at us, of all men in the World, that we should at all think of embracing that Religion, which they that know it best, and get most money by, are weary of, and going to throw off; almost all the Learned and Ingenious *Romans*, that care for

any Religion, being *Quietists*, and consequently no Admirers of the exercise of Religion according to present Popery. Thus the Wise *Italians* think and argue; and yet surely if there be *Infallibility* in the *Romish* Church, it is among them, and they are nearest to it. And if any here plead (as some I know have the impudence to do) that there are no *Divisions* at *Rome* concerning *Quietism*, they may as soon persuade that they are all *Virtuous* there, that there is no *Vice*, or that the Pope neither is, nor ever was there, and I will undertake to defend all this too as well as *Transubstantiation*. And if there happen such another Pope to succeed this Pope⁷ in his Enmity against the Jesuits, I see not why the Jesuits may not persuade the World that the true Pope is not at *Rome*, but at *Paris*, or where they please. For *Paris* is as often called the

⁷ Clement XI. was Pope at the time this work appeared.

Seat of *St. Peter*, and the Infallible Chair, as *Rome* is called so in the New Testament; and I believe it is as evident from Ecclesiastical History that *St. Peter* sat 25 years Bishop in one City, as in the other.

And as thus I cannot believe either the Infallibility of the Bishop of *Rome* to be true, or subjection to him to be necessary to Salvation: So nor can I think the other Additions that he hath made to the Creed, to be parts of true Christianity, much less to be necessary to be believed.

All the Contradictions that a man can reckon up, perhaps may be as Reconcilable, as the doctrine of *Transubstantiation*.⁸

⁸ *Transubstantiation* is a Romish doctrine commonly described as the *change* of the bread and wine at the Eucharist into the *real material* body and blood of Christ, though with the appearance and all other sensible attributes of bread and wine. The doctrine of the Church of England, as evidenced by its leading ecclesiastics, underwent a change in the reign of James, through Andrews, Casaubon, and others,

And the Christian Religion being by our Saviour, and the Apostles perswaded, and recommended to our *Reason*, it is not possible but they must give us leave to make use of our *Reason* in judging of the several parts of this Religion. For, tho' where we Contemplate on any thing that entrencheth on Infinity, we are sensible our Reason is at a loss, and we submit to Revelation without more ado (for so if we

who deferred wholly to antiquity. There can be but two opinions, neglecting subordinate differences, on this famous controversy. It is clear to those who have attended to the subject, that the Anglican Reformers did not hold a local presence of Christ's human body, in the consecrated bread itself, independent of the communicant, or as the technical phrase was, *extra usum*: and it is also clear, that the divines of the latter school did so. This question is rendered intricate at first sight, partly by the strong figurative language which the early reformers employed in order to avoid shocking the prejudice of the people: and partly by the incautious and even absurd use of the word *real presence* to mean *real absence*; which is common with modern theologians.' See "*Hallam's Constitutional History of England*. Ch. VIII."

Contemplate but on the *Extension* of the material World, whether it be Infinite, or no; or on the *Divisibility* of matter, whether it can be into Infinite parts, or no; or of the *Ante* and *Post* duration of the World, or Time, whether it was possible for it to have a Beginning, or End, or no; whether there can be an Infinite Number, or no, &c. In all these kinds of Questions, though only concerning Natural things, yet we must confess our Reason to be puzzled; and so what concerns the Attributes, and Nature of God, if there be any thing above our Reason taught us in Scripture, it is not the fault of Religion, but of our own Minds, and their Incapacity, that we do not comprehend it (it all concerns Infinity, which we are unable to comprehend, or treat of;) But that there should be such Difficulties, and Contradictions in our Apprehensions of a thing so entirely liable to our Senses, as a piece of Bread is, one would not suspect.

Indeed if the Church of *Rome* had told us, there are an infinite number of parts of matter in that Bread, we might have yielded to them. But for them to tell us that there are an infinite number of Bodies of Men, and all six foot long, in a piece of Bread of an Inch long, and all this infinite number of Bodies in this one lump, to be but one Body whilst it is all together, and all these Millions of Bodies that are on earth, to be not different from, but the same with one another, and with that One Glorified Body that is in Heaven; That at the Consecration, that Body comes down from Heaven, though it stir not at all; That it is Eaten by every one that receives the Sacrament, and yet continues to be Eaten by thousands of others still; That it neither nourisheth as flesh, nor hath any property of Flesh according to themselves, for it may be eaten in *Lent*, that it is real flesh tho' no flesh appear, and that there is no Bread, tho' only Bread appear, that when it is mouldy,

or eaten by Rats and Mice, that neither Bread nor Flesh is mouldy, or eaten by these Rats and Mice: All these, and innumerable more Contradictions are contained in this Doctrine of *Transubstantiation*.⁹ Besides that this Doctrine, as taught in the Church of *Rome*, is contrary also to Scripture, which calls it Bread when it is eaten, *1 Cor. 11. Let a man examine himself, and so let him eat of that bread,* and in many other places.

But now if after all it should be true, that Christ should be in the Sacrament, as the Papists imagine; yet our Reason,

⁹ It is the artifice of modern Romish writers to disguise the incompatibility of their tenets with those of the Church of England on this, as they do on all other topics of controversy, by representing her as maintaining an actual, incomprehensible presence of Christ's body in the consecrated elements; which was never meant to be asserted in any authorized exposition of Faith; though in the Seventeenth century, it was held by many distinguished churchmen. See the xxvii. xxviii. and xxix. "Articles of Religion." *Hallam*, Ch. 11.

and Senses so fully informing us the contrary, and our Saviour having no where bid us lay aside our Reason or Sense in this case, but our Saviour himself even after his Resurrection appealing to the Reason and Sense of *St. Thomas* for the verity of his Flesh and Bones, we may be sure that he would excuse our Unbelief when we have so many Arguments against it, and nothing for it, but one single expression, which is undoubtedly Figurative as to the Cup, for he calls it *Cup*, instead of *Wine* in the Cup; and we may justly think it is so Figurative as to the *Bread*, when he calls it his *Body*. For the Eastern Nations, and especially the *Jews*, very much use such Figurative Expressions; and our Saviour elsewhere calls himself the *true Vine*, the *Way*, the *Door*, which no man certainly ever understood in a literal sense. But especially the Church of *Rome* so strictly requiring the highest Divine Honours to be paid to that which

appears under the form of Bread and Wine: We are infinitely the most safe in paying it no Divine Honours, because we have all the reason in the World to believe, it is nothing but Bread and Wine. And if it should be as the Papists suppose, we may be sure Christ would excuse us, if we Worship him, and Pray to him as in Heaven sitting at the right hand of God; tho' we take no notice of him here, where, according to them, he appears but at best *incognito*, and hath no where commanded to be Worshipped as Corporeally present there. And God declares himself a *jealous* God as to his Worship; and therefore if he should not be there in Body, they cannot deny but they commit flat Idolatry. And yet the worshipping of the Host,¹⁰ as they call it, is of all

¹⁰ The name given by the Romanists to the consecrated wafer at the Holy Communion, agreeably to their erroneous doctrine, that Christ is, on each occasion of the celebration of that Sacrament, *offered*

things the most strictly enjoyn'd, and insisted on, as if there were no danger at all of giving God's Glory to another, and provoking his jealousy. And yet according to the Papists themselves, the *Elevation of the Host*, and the *Worshipping of it* by the people, hath been but lately¹¹ ordained in the Church of *Rome* it self; and it is not to this day practis'd in all the Eastern Churches, and the appointing a Feast for it, called the *Feast of God*, and

as a *victim* (hostia), by the (so-called) "Priests" of their Communion. Against this error, the xxxi. "Article of Religion" is expressly directed; and also, these words in the Consecration-prayer of our Communion-Service, "by his *one* oblation of himself *once* offered," &c.; our Church pointedly declaring in both those places, that the Minister, "so far from offering any sacrifice himself, refers the people to the sacrifice already made by another." *Ed.*

¹¹ The late origin of this practice (as well as of the doctrine of transubstantiation,) has been alleged as one reason for its rejection: and it is a point worthy of considerable notice. If however it had been as early as the superstitious veneration for relics and images, it would have been but an ancient error. *Ed.*

the Worshipping it, when carried in Procession, or to a Sick person, is of a later date.

For the same Reason also I am very shy of using any *Image*¹² in Divine Worship; For I cannot but think that Images were forbidden the *Jews* in the Second Commandment, and are forbidden us still. And tho' the Church of *Rome* pretends that they are Assistances to Devotion, I

¹² The custom of admitting the pictures and statues of saints and martyrs into churches became very general in the fifth and sixth centuries. Though introduced, at first, merely as ornaments, they soon became objects of adoration. At length the corruption of the Church became so flagrant, that it was thought necessary to hold a Synod at Constantinople, A. D. 754, at which synod, the use of the images was strongly condemned. In a short period afterward, A. D. 787, a general council was assembled at Nice, where images were reinstated in their former honours, and idolatry imposed upon the whole Christian Church. The Church of England, at the Reformation, not only forbid the worship of images, but also removed them, as thinking them too false a beauty for the house of God. *Ed.*

cannot but think them to be rather hindrances, and distractions. And that a man must be very sensual, and immersed in matter, whom an Image will assist in his Apprehensions of God, or make to be more devoutly affected towards him. I am sure they are an insufferable offence to both *Jews* and *Turks*, and make them so averse to Christianity, that there is no hopes of Converting them. And yet no man can say that the Worship of them is at all necessary, and all must grant they may be intolerably abused, as we find by the Old Testament they were, and from the practice of the Heathen, both of old, and still. And tho' the *Learned men* in the Church of *Rome* may have better Notions of things, yet it is to be feared that the *common people* do perform the same Worship to them, that the Heathen did to their Images. And if the Image only puts people in mind of the Person, why should the Image of the Virgin *Mary* at *Loretto* be

more esteemed, than any other? For I cannot fancy it is more like the *Virgin Mary*, who certainly was no *Blackamore*. Therefore by their running thus to one Image, rather than another, they must necessarily think, that there is some Holiness in the Images themselves, some Divine Vertue resident in them, which is the notion, in which the Heathens looked on, and worshipped their Images: and God himself hath said, He is a *Jealous God*, especially concerning Images, in the second Commandment, which the Church of *Rome* is so sensible of, that they suffer not their people to Read, or Learn that Commandment, lest they should boggle at the worship of Images.

Nor do I think much better of the Prayers which they make, and the worship they pay to Saints departed, though these are not Dead, and senseless, as the Images are. For the very praying to them at all times, places, and occasions,

argues that they must own some kind of *Omniscience*, and *Omnipresence* in the Saints.¹³ For else how can the Saints hear

¹³ “ If we call on the Romanists to justify their invocation of faints, which seems to confer on those the divine attribute of omnipresence, they tell us that the Almighty miraculously reveals to the glorified faints in heaven the prayers addressed to them, and then listens to their intercession in behalf of the supplicants. This practice which began gradually in popular superstition, was fostered and sanctioned by the mingled weakness and corruption of the priesthood: and was afterwards supported by the theory above stated, which was too unfounded and extravagantly absurd to have ever obtained a general reception, had it not come in aid of a practice already established, and which could be defended on no better grounds.”

The practice of immediate address to the Virgin Mary and other faints, did not prevail in England (as far as can be discovered), until the tenth century, although in some of the public Offices used by the English Saxons, we find what amounts to a general wish for the intercession of the faints; but, it is far from any direct application. In the tenth century, however, in the Homily of the Assumption of the Virgin, there is a direct prayer for her intercession. (See “ *Collier’s Eccl. Hist.*”) The Church of Eng-

us, where-ever we are? And all Religious Prayer being a part of Divine Honour, we think it too much to be ascribed to a Creature, especially when they pray to a Saint, not only to *Pray for* them, but to *give* them all Blessings, Spiritual, and Temporal, for Protection from all Enemies, Ghostly, and Bodily, from all Evils at Sea, and Land: By so doing they ascribe a kind of *Omnipotency* to the Saint also.

And tho' they do grant, that the Saint gets these good things for them of God, yet they are beholden to the Saint, else they think, God would not have given them. And therefore tho' they own God to be the original Author, yet they look

land has declared, in the xxii. "Article of Religion," her conviction that the "Invocation of Saints is a fond, (that is *filly*) thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." See *Hooker, Sermon*. vii. i.

on the Saint, as the immediate Donor, to whom they are immediately and especially obliged. And after all this, they cannot but grant, that there is no necessity of praying to a Saint. For they can as well at the same time pray to God himself, who, they are sure, hears them, and can help them, and who will be so far from taking it ill, that he expects to be pray'd to by us, and is called in the Scriptures, *the God that heareth Prayer.*

But tho' God is so willing to be prayed to by us, yet still there are some Prayers, which I cannot think that he is much pleas'd withall; And that is Prayers for the Dead,¹⁴ which are so constantly of-

¹⁴ The practice of praying for the dead has been defended, as a general custom of the primitive Church, (for it was known as early as A. D. 215,) as having no necessary connexion with purgatory, and as being in itself, inoffensive. (See "*Collier's Eccl. Hist.*" Bk. iv. Pt. 2.) But, if the Church of England has not made any direct statement upon the point, her view may yet be collected from the language em-

ferred up, and make a considerable part of the Devotions of the Church of *Rome*. For whatever Instances are found in the Primitive Church of Prayers for the Dead, were only either Evidences of their Belief of the Souls living after Death, which they thought proper to Inculcate, and by this means to Evidence in a Heathen World; or else were Arguments of their own abundant Charity, and of the Imperfect state

ployed in the prayer for the "Church Militant" in which no *petition* occurs in behalf of the deceased, but only a *thanksgiving* for their departure in God's "faith and fear," and a petition that the living may "follow their good examples." The view of our Church may especially be understood from the *change* introduced into the above-named Prayer; since, from the year 1552 to 1661, there was no thanksgiving; the clause "and we also blefs," &c. being added after the Restoration. In the ancient Service-book, the passage for which our present "thanksgiving" is a substitute, was as follows: "We commend unto thy mercie, O Lord, all other thy servaunts which are departed hence from us, with the signe of fayth, and nowe do reste in the slepe of peace: Graunte unto them, we beseeche thee, thy mercy and everlastinge peace," &c. *Ed.*

as to Happiness, in which they supposed the Best men to be till the General Resurrection; but it is evident, they had no knowledge of those Purgatory Pains, which are now the only occasion of the prayers for the Dead in the Church of *Rome*. And accordingly they pray'd only for the Best people, for such of whose salvation and happiness there was no doubt, as the *Virgin Mary*, and *Apostles*; which is directly contrary to the present Doctrine, and practice of the Church of *Rome*.

And tho' the Ancients, on some mistaken Notions, concerning the state of the Soul, did sometimes thus Pray for the Souls of good men, yet seldom or never for the Souls of bad men. Nor did they make that ill use of it, that is now made in the *Roman* Communion. For now in the Church of *Rome*, nothing is so easily secured, as Eternal Salvation, the Absolution of a Priest being sufficient for that. Therefore all that any man need fear, is only

the Punishment of Purgatory; and to pray for their deliverance thence, is half the business of their surviving Friends, and the Purchase perhaps of half their Estates; but if the Justice of God would not pass by, or forgive this Temporal Punishment, as they call it, before the Person's Death, and whilst he might amend, and be made better by the use of the means of Grace, how can we think that God should pardon him now, seeing there is no hope of his growing better. I cannot indeed so much wonder that *the Church* now should be glad to have this Opinion prevail among the people;¹⁵ But

¹⁵ “ If the Romanists are urged to defend and explain their practice of praying for the souls of the departed, they refer us to the doctrines of their Church respecting Purgatory. But it is not really the doctrine of Purgatory which led to prayers for the dead: on the contrary, it is doubtless the practice of praying for the dead that gave rise to that doctrine; a doctrine which manifestly favours of having been invented to serve a purpose. Accordingly it never

I admire that *the people*, or indeed any that love Truth, should rely, or depend on it, especially seeing there is not one word in Scripture to encourage this Opinion, nor one Instance of Prayer for the Dead; not any supposition of any Fire in the other World, but that which *never shall be quenched*; nothing but vehement Exhortations to *work while it is called to day, before the Night of Death comes, when no man can work*; altogether another kind of method of Salvation, than is now taught, and practised in the Church of *Rome*.

I might also insist on many other Articles, and shew them to be *Innovations*, or *Additions* to the Faith, as of the seven *Sacraments*, *Traditions*, Sacrifice of the *Mass*, *Communion in one kind*, *Indulgences*, ascribing such vertue to Institutions of their

found its way into the Greek Church; though the use of prayers for the dead (difficult as it is to justify such a practice on other grounds) has long prevailed in that Church no less than in the Romish."

own, viz. a *Monastick Life*, *Holy Water*, *Crossing themselves*, their Doctrine of *Merit*, and *Supererogation*, of the *Pope's power to Depose Princes*, *absolve Subjects from their Allegiance*, which, I perswade my self, *St. Peter* would never have pretended to, of the lawfulness of *breaking their Faith with Hereticks*, and especially, seeing they of the *Church of Rome* insist on these, as the very *Foundation of Religion*, and will *Promise you Salvation*, if you do but own, and profess these, let your *Life* be what it will be, according to that saying of *Tertullian*, concerning the *Hereticks* of his time, *Nunquam facilius proficitur quàm in castris Rebellium, ubi ipsum esse illic promoveri est.*

But of all the *Points of Popery* there have been so many, and so excellent *Discourses* of late written by the *Clergy*, especially in and about the *City of London*, that I need say no more, but refer my *Reader* to them.



CHAPTER VI.

Of Civil Conversation.

THOUGH the World be one of the Enemies which I am warned of in Scripture; and in my Baptism renounce and promise to fight against, and though the ill customes and examples in it are too often a Snare to many; yet still I am taught in the Church of *England*, that I may lawfully, and ought to converse in it: For as it hath difficulties and temptations to Vice, so it gives also occasion to exercise our Vertues; and therefore is no more evil or dangerous than our life it self here,

which is a state of trial, in which it is expected that we must do good and suffer hardship in order to an Eternal reward. And I cannot think that the wise and good God, would not only have sent us into the World, but also have made so many employments necessary and useful in order to our subsistence here, if it had been a sin to manage those employments, or to converse with those that do. Therefore I rest fully assured that what-ever employment is necessary or useful in the World, is also lawful, and what-ever is lawful may be lawfully managed by my self, or any other good Christian. St. *John* the Baptist, the Forerunner of our Saviour, when the Publicans and Souldiers came to ask him what they should do; doth not bid them lay down their employments, as either unlawful, or unfit, or unsafe, but gives them good and useful Rules fitted to their several cases, but suffers them still to continue in their employments; and

yet those two employments seem as much to expose Men to temptations, and to have as much to be said against them as any : And we find the Apostles, and particularly Saint *Paul* in his Epistles, to give advice to Persons of all kind of conditions, and to prescribe Rules concerning the carriage and behaviour of *Husbands* and *Wives*, *Parents* and *Children*, *Masters* and *Servants*, *Magistrates* and *Rulers* in Church and State, and both *Superior* and *Inferior*, which is to me an undeniable argument, that in every one of these Relations, one may live as becomes a good Christian.

And particularly as to Government and Magistracy, I am so far from thinking it unlawful, that I esteem it necessary, and look on it as one of the most Sacred things in the World, for it is of God's appointment, and on the maintaining of which, the good of Mankind doth much depend.

And of all kinds of Government I like

Monarchy,¹ it being a resemblance of the highest, and the best fitted for preventing Factions and Divisions, and for the more regular administration of affairs, and seems naturally to derive it self from Paternal Authority, or the power of Fathers over their Children; every Father of a Family, or Patriarch of old time, as *Adam, Seth, Noah, Sem, Abram, Jacob*, being a kind of King over their Children and Grand-

¹ I rather agree in the following sentiments expressed by Rev. W. Gresley in his "Sermons on the Social and Political Duties of a Christian." "No Government is *abstractedly* better than another. That form of government is the best which is the best suited to the circumstances of the people amongst whom it is established. To place an absolute King over a free and intelligent people would be to gall their spirit and provoke discontent; but, to call on a people who had long lived peaceably under an absolute monarch, and were unprepared for change, to elect a body of representatives, would be to render them turbulent and unhappy. To attempt to set up a King and a chamber of peers in America, would be just as sinful as to seek to dethrone or dispossess them here." *Ed.*

children; and so the Name of Father is thought at length to have been changed into that of King, for so we find *Kings* in Scripture frequently called *Fathers*, and they are always supposed to have that same care and tenderness over their People, as a Father hath for his Children and Family; and accordingly may justly challenge the same kind of hearty love and service, and obedience from them.

And especially in this Countrey I hold my self bound, as far as I can, to support and maintain the *Monarchy* in all the *just* and *ancient Rights* of it: for it is the form of Government that hath been always established and in use here,² and is in the frame of our Laws and Constitutions so constantly respected, that it is a dreadful danger as well as sin to endeavour any change or alteration³ of Government. And

² The License for printing this Book is dated the year of the Revolution.

³ Here the Author places Allegiance to the Bri -

if there be any right on earth, surely Monarchy hath right with us; and hath at least as good a title to all its Powers, Rights and Priviledges, as any of its

tish Constitution on its true ground. It is the *existing government*. The state of Civil Society, regular and long established, every Christian must regard as a part of the will of God concerning him. The language of Scripture is very observable on this subject: "The *powers that be* are ordained of God." It is not said "that monarchy was ordained by God, or that aristocracy was ordained by God, or that 'popular rule' was ordained by God; but the powers *that be*, the existing governments were ordained by God." The Scriptures express no opinion, nor give information, as to what is the best form of Government. Though our blessed Saviour spoke on all other subjects with the greatest freedom, although he regarded not the person of men, and taught that all are equal before God, yet he never alludes to the preferableness of one form of government over another. All we find are general precepts to submit to "the powers that be;" taking for granted that they are necessary and beneficial. But, some perhaps will say "Are all governments equally so? Are not some better than others? *You* may be well satisfied with the form of government under which we live, but I may think another sort of government would be

Subjects can have to their Honours, Properties and Estates. And I think my self bound to do what I can to maintain this

better ;—*You* may like to be governed by Kings and peers, but I should like to see all ranks equal, and all distinctions abolished ; and why should I not have the form of government which I approve as well as you ? It does not seem that we, as a Christian community, have any occasion to entertain the question. If, like America in the last century, we found ourselves suddenly an independent nation, separated from the government to which we had before paid allegiance, then it would be wise to deliberate what form of government would be best suited to our circumstances. But, for persons who are living under an established and settled government to busy themselves on these speculations, seems to be likely to lead to the sin of resisting the ‘ powers that be :’ and, when we consider the enormous evils which might spring from an attempt to change the form of government under which we live ; when we think on the horrors and miseries which might be inflicted on our now peaceful and prosperous country, by a struggle in which the authority of the law must be broken down,—surely that man must have a heart of flint, or be possessed by a spirit of infatuation, who would take one step towards such a result.” See *Rev. W. Gresley’s Sermons*.

Monarchy in its true Line and Succession; the Monarchy of *England* being always esteemed as truly an Hereditary and Successive a Monarchy as any in the world; the Crown descending from Fathers to Children whether Males or Females, not liable to be disposed, alienated or sold, nor depending on any election, choice or approbation of the People: and according to this method our present King enjoys the Crown, who hath, as I believe the truest and most ancient right to his Crowns that any King in the known parts of the World hath; for tho' the Succession hath had sometimes interruptions, and the Crown hath been violently seized on, yet still the right to Succession was then generally owned, and the interruptions were afterwards censur'd as Usurpations, and whatever irregularities there were sometimes for a while, yet at last the stream did return into its true channel, and the Monarchy became so settled by the good

providence of God, that as far as History can inform us, our present King is Heir both of the *Saxon, Norman, and Scottish* lines. And our Kings being both by the Laws of God, and also by the Laws of our Land, supposed to look on themselves towards their Subjects, not as Masters towards their Slaves, but as Parents towards their Children, and to deal with them accordingly: I take care therefore also to pay him the same kind of true filial obedience, service and submission as to a Parent: to Pray for him, and wish him well, to be tender of his Honour, and careful of his Good, neither to wrong him myself, nor suffer others to wrong him, as far as is in my power, to look on him as one set over us by God for good, and to respect him Conscientiously on this account: And this I look on as a better foundation for true Loyalty and Obedience, than *fear*. For that Prince that only designs to *terrifie* his Subjects and keep

them in awe, hath but a very uncertain hold of his people.

And as thus Government is necessary in the world, and Monarchy is lawfully established among us, so for a man to have a share of this Government, and to be subservient to the Monarchy, is not only lawful, but for him to discharge it well, it is exceeding commendable, he thereby will purchase⁴ a blessing to himself from God, and be a publick blessing to the World. And I am not ashamed of the meanness of my place and rank whatever it is; for in every Government or Body of men that live together, there must needs be a great variety of Employments, some higher some lower, some more some less honourable, yet the meanest if honest, are both useful for the good of the whole, and may be lawfully managed by a Christian. And tho' I will not thrust my

⁴ "Purchase" is here used to mean *obtain*, or *draw down upon himself* a blessing. *Ed.*

self into another mans office and businefs, that being the certain cause of diforder and confufion, nor am I very forward to follicit or fue for any publick employment; for I confider the weight and moment of it, for which I muft give an account both to God and the Publick, and it is poffible that by my having this place I may exclude another that will manage it better: yet when I am lawfully called or appointed to any place, I refufe it not, knowing that fome body muft have all thefe places, and tho' I am not fo fure of my own *abilities*, yet I am as fure of my own *integrity* and defire to do good, as any can be: and I am fenfible that *integrity* goes a great way towards the difcharge of my trust: but I do not by reason of trouble or charge avoid any office even in my own Parifh; for by every one of thefe I ferve God, and my Neighbours, the Church and State, and a little pains or money laid out in fo good a caufe, is a great gain. If

the place that I have be honourable or beneficial, I look not so much at the profit or honour of it, as at the trust reposed in me, and the opportunity that I have by it of doing good; and to stir up myself to a careful management of the trust I have, I consider that both God and Man will expect that whilst I am in this place, I should be more useful in the World than other men, or else my account will be sad at the last day. And this consideration will have another good effect on me, it will make me also more willing to leave or part with this place tho' very beneficial; to be sure, it will make me keep it no longer than I can with honour, and a safe and good Conscience.

And by my doing my Duty honestly and discreetly, tho' but in an inferiour place, perhaps I may stop a gap, by which mischief might come to the Publick; I may encourage my Inferiours, shame my Superiours, if they are remiss, and give a

good example to all, and this is of manifold advantage to the Publick.

And so if I have any Vote or interest for the choice of a Member in Parliament, or any publick Minister or Officer, or the disposal of any employment in which the Publick is concerned, I do nothing for favour or friendship, I regard not any kind of Interest or obligation of my own; for I always think that regard is first to be had to the Publick and the good of it: and therefore I employ my pains and interest, for such as I verily believe, are fittest for it in themselves, and will do most good⁵ to the Publick, both

⁵ “ Every Christian man should resolve, in exercising his most important privilege of the elective franchise, to raise his voice for men who honour God.—If there were a strong party for God in our national assembly, that party could not fail to hold the balance of power; and those statesmen only would grasp the helm of state, who would conform their policy to the advancement of Christ’s Kingdom.” *Rev. W. Gresley’s Sermons.*

as to Church and State: for I hold it highly unreasonable that any kind of Publick Office or employment, should be bestowed as a reward for former Services or kindneses to my self, for by such kind of transactions, I plainly sell the Publick to pay my own private debts and obligations.

Next to the publick, I reckon my self especially concerned for my own Family, they being so particularly committed to my charge, that I only am accountable for them.

My Wife I not only take care of, but shew all respect and kindness to her, as to my best and dearest friend in the World, for so by my marrying her, I took and own'd her, and in the Church before God and the Congregation, I promised I would so carry my self towards her, and I can never expect the blessing of God, if I break a vow so solemnly made before God, and in so great a Case. And to put my self the more effectually in mind of this,

I often read over the Office of Matrimony, to stir up my self to a strict observance of my Vow there, and to prevent my varying from it.

If I have a Father or Mother alive, I not only pay them all possible respect and observance, but give them all kind of aid and support that I am able, as to every occasion, as being both commanded so to do by God, and also in gratitude for what they have done for me; and further, as an engagement on my own Children to shew the same duty to their Mother and me, when we shall be old.

To my Children I shew the same tenderness, as to my Wife, and give them, as I am able, such education and instruction, as may keep them strictly vertuous and Religious, and make them useful to the World, as well as dutiful, and comforts to my Wife and my self, and I take care so to bring them up, and place them in order to their future subsistence, that

they may have some honest and industrious way of employing their time, and maintaining themselves: Especial regard being had to such a way of living, as, I think, will be best for their Souls good. For I am not at all solicitous to leave them a great Estate, but only such a Portion as shall be an assistance and encouragement to their vertue, to their diligence, and industry; but not a maintenance for their vanity, and incentive to their Luxury; for that may be a Snare, rather than a Blessing to them.

If I have Brothers and Sisters, though living far distant from me, yet I have a very particular concern for them, as being naturally parts of the same Family with myself, and are therefore in an especial manner the objects of my love, and of my care, and though I have no direct authority over them, yet I must never be wanting in good advice and admonition to them; and yet to all People of a good

temper, advice and counsel, will go as far as commands or threatnings, especially if it be given with that tenderness and affection, which is due to persons so nearly related to me.

My Servants I treat with such gentleness and kindness, as may make them thankful to God, chearful in their condition, as well as willingly serviceable and faithful to me; for I look on them as Brethren, both by nature, and the Gospel, and that we are all Servants alike to the great Lord of all, and there is no respect of Persons with him. And he having committed these Servants to my trust, I not only take care for their food and comfortable subsistence here; but especially for their instruction, and the good of their Souls hereafter. And therefore I not only frequently in discourse teach them their duty to God, and exhort them to the practise of it, but also I take notice how they come to the Publick Service, espe-

cially on Sundays, and Family-prayers every day, and always allot them some time every day, at least a quarter of an Hour, Morning and Evening, for their private Devotions, which I teach them to use out of the *Whole Duty of Man*,⁶ or Dr. *Patrick's Devotions*, and I reckon it a great fault in Masters or Mistresses, to hurry, and perpetually to employ their Servants, as not to allow them any time for the Service of God in private. But

⁶ The Book here referred to, was extensively used at the period when the Author of this Work lived, and for a long time after. It contains many useful directions; but has been thought by some persons to be defective in that very respect in which its title seems to promise completeness. If the "Whole Duty of Man" comprises the *principles*, as well as the acts, of a Christian, the Work in question exhibits very little of the former, and dwells almost entirely on the latter; and in this respect, may be regarded as not only imperfect, but mischievous.

A more recent Work, "The Complete Duty of Man" (by the Rev. H. Venn) is thought to have supplied the deficiency, by uniting the faith and motives of the Gospel, with the rules of holy living. *Ed.*

then this time that I thus allow them for their private Devotions, I make as sure as I can that they thus spend it, and not in idleness, or talk with one another.

To all my Family in general, I make my self as easie as I can, being not difficult to be pleased, and ready to forgive any slight neglect or fault, for I am sensible of my own infirmities and faults, especially against God, on the consideration of which only, I think my self bound to be mild towards others offending me; their offences against me, being against fewer and lesser obligations, than mine are against God, and I praying to God so often every day only to *forgive me my trespasses, as I forgive them that trespass against me.*

As I contract not *friendship* or extraordinary familiarity with any bad man, or ill affected to Church or State, both for the sake of my own reputation, and my own safety (an intimate acquaintance with

a bad man, reflecting always on his Companions, and Vice is always very infectious) so when I do choose a Friend, and profess any kindness extraordinary, I am not only real and sincere in my friendship without design or tricks, but make it a part of my study and business, that my friend may be the better for me. If I see any thing fit for him to do, I put him in mind of it, and advise him friendly; if I see him do any thing amiss, I admonish him also, and as kindly reprove him, which is no other than what I would have him do to me: If I can assist him in any business, I do it willingly and readily, and am not sparing of my trouble or ordinary charge for him; I reckon it as one of the worst properties of men, who sometimes so love their own ease, that they will not so much as stir out of their Seat, to do another the greatest kindness. And though I am thus ready to help and assist my Friend, yet I take care always to per-

form more than I promise, or put him in hopes of, or to promise less than I design to perform, for I consider the way of the World and temper of men, that their hopes and expectations do generally out-run their reasons what they have, but the least encouragement given to hope for, they in their thoughts make themselves sure of, and therefore by my doing more than I say for my Friend, or promising less than I intend, I both provide against disappointment which may possibly happen, keep him more at ease and rest, and yet shew my friendship to him as much. And the carriage which I have thus expressed, I use towards my Friends, or such as I choose out of the World, for a more intimate familiarity, I use it also towards my *Kinsfolk* and *Relations*, whom God hath as it were recommended to my Friendship and Acquaintance, by making them so by nature allied to me.

Towards all my Neighbours, that live

in the same Parish or Town with me, of what rank or quality soever they are, and indeed to all that are not only Christians in general, but Members of the same Church and Nation with my self, I take care to discharge all the Offices of *Justice*, *Charity* and *Kindness*, that the Gospel requires of one man to another. And accordingly I not only do them no wrong, by taking from them by stealth or oppression, by cheating or over-reaching, by slander or backbiting; but I am strict to give them whatever by any kind of right belongs to them. Hence I make as much conscience to pay my debts, or what I justly owe to another, as I do not to rob him, or steal from him. As to Charity, I content not my self with giving only what I am rated, and so forced to pay to the Poor; but give also considerably as a free-will Offering of my own, according as I find any more than ordinary pressing occasion, (and such will seldom be wanting

long to a Man that converfeth in the World, and hath a mind to do good) and although the meafure of Charity is not defined in Scripture, yet I confider that the *Jews* were obliged to give near a fifth part of their yearly income to the Priests and Levites, and the poor: And I am fure that the general fault of Men, is, that they give too little, and therefore I will go a ftep further than ordinary; and fcarcely any Man gives enough, that doth only give what is perfectly fuperfluous to him, what he doth not at all feel, and therefore I can fcarcely think I give as much as I ought, unlefs I do at leaft fomewhat abridge⁷ my felf by my Charity. By

⁷ “ Many are accuftomed to fay too haftily that they cannot *afford* to give, or that they give as much as they can *afford*, without enough confidering how much they contrive to afford for expenfes of a very different kind—for coftly drefs—(perhaps often beyond their ftation in life)—for luxury and oftentation of various kinds; and then afterwards they give to the poor all that they can fpare;—fpare, that is from

ſuch rules as theſe I govern my Charity, and by ſuch Motives and Conſiderations, I ſtir up my ſelf to it.

And though only a few perhaps need my *Charity*, yet I may and do exerciſe *Kindneſs* towards all, the Apoſtle commanding us not only to be *juſt* and *charitable*, but to be *pitiful* and *courteous*; to be far from the temper and practice of ſome, who love to provoke and inflame, for I eſteem it my duty, as far as I can, to be civil and obliging to all, according to the Apoſtles advice, for every man to *pleaſe his Brother to edification*: For this not only ren-

their ſuperfluous abundance—from that which they hardly know how to diſpoſe of otherwiſe; inſtead of delighting to make ſome *ſacrifice* for Chriſt's ſake, and to mark their love to Him, and to their brethren for his ſake, by denying themſelves ſome gratification of vanity or ſenſual enjoyment. Inſtead of fulfilling the precept, 'Seek ye *firſt* the kingdom of heaven,' ſome perſons rather reverſe it, as if it had been, 'Seek ye *laſt* the kingdom of heaven, after every thing elſe has been amply provided for.'"

ders Mens lives more happy in themselves, but also conduceth much to the peace of the World: And when men are in good temper, they are better prepared, and more easily won over to any good, and not so liable to any Temptations of the Devil.

To all men, and on all occasions, I practise sincerity, and hate deceit, and tho' I know it not necessary for me to tell every man all that I know or think; yet I will never tell any man contrary to what I know, or think: for I reckon that falseness and deceitfulness is the last thing to be pardon'd by God or man; and they that deceive others, it is just with God that they be deceived themselves, and it seldom fails, but that God takes such people in their own craftiness.

Tho' I know that our Law doth allow Suits for small things, and that if a man will, he may be troublesome to his Neighbours on many occasions which will day-

ly happen, and which are perhaps just provocations, at least according to the custom of the world; yet I reckon myself bound to bear with many things, and not to take every advantage against my Neighbour, which the Law may bear me out in: for I am sensible that Humane Laws do allow of many things that are not very becoming of a Christian. Nay, even if I be defamed and spoken ill of (tho' nothing is dearer to a man than his reputation) if I know myself innocent, I will take all prudent and Christian ways to clear myself; yet I will not let every passionate expression against me, be the occasion of quarrel, but rather pity the infirmities of humane nature, than highly resent such misunderstandings and offences that are taken, tho' unjustly at me; and I am sure that by my thus bearing patiently an unjust aspersion, I shall not only please God, but also win even on my enemies, who assuredly will see their error,

and so according to *Rom.* 12. *I shall overcome evil with good.*

What *Estate* I have, I always reckon that it is not given me only for my own use, and to enjoy my self with, but especially to do good to private and publick occasions. And therefore, as on this consideration, I must not spend it all on my self; so also in *prudence* (tho' I abhor covetousness as much as prodigality,) yet I reckon I ought to live always below my income, tho' not niggardly, and so I make some provision and allowance for extraordinary cases and charges, that will frequently happen. And in order to my full content of mind, and to prevent my using any unjust or unfit ways of enriching my self; in the first place, I make it my business so to regulate my passions as not to *desire*, and my way of living in the world, as not to *want* a great Estate or large Income: and then I have reason to hope, that if God should give me more,

I should be both more moderate in the use of it, and employ it better than else I should do. And however scanty my fortune, or mean my station in the world is, (if I am not sinfully accessory of bringing my self into this condition) I am not at all ashamed of it, for poverty is no fault or occasion of shame; but I reckon that I may both be in the favour of God, and also benefit the world, if I discharge it honestly and discreetly. But the more I receive from God, I always reflect how much more thankful to God, better in my self, and useful in the world, ought I to be than other men: and whether my Estate increase or decrease, or be more or less (unless by my own fault) I have always this consideration before my eyes, that the less I have, the less I must certainly give an account of, and this I am sure is the truest ground of contentment in every condition. As to the employment of my *Time*; I reckon it a great

part of Prudence, and much conducing to the happiness of life, so to accustom my self, that I may always have somewhat to do, that I may have some way of spending my time by my self, with usefulness and satisfaction.

And I not being obliged and forced to work all day long, as day-labourers, and many Farmers and Artificers are, but having some time to spare, from the exercise of Devotion in publick or private, the business of my calling, and the charitable offices that I have mentioned already; I take care to employ it as well and usefully as I can for others and my self, Time being a Talent which God hath intrusted us with, and for the spending of which we must one day be called to a strict account. And besides this Religious consideration, I reckon it is one of the most miserable and unhappy conditions in the world, for a man to live so, as that his time is a burden to him; and yet it is the want of

having some useful and handsome⁸ way of employing his time, that makes a Gentleman sometimes the most miserable creature in the world, and the only useless part of God's Creation: If the time of year, or weather, or his health be such that he cannot Hawk⁹ or Hunt, he is undone; and therefore is almost forc'd to the pitiful shift of Drinking, to pass away time, tho' to the loss of his Time, the *abuse of his Reason*, and the prejudice of his *Health*, and *Estate*. Now that I may never be at such a sad loss, as that my Time should hang on my hands, but that I may be

⁸ Handsome—dignified and becoming.

⁹ “ This diversion was among the old English, and down to the period when the Author lived, the pride of the rich, and the privilege of the poor: no rank of men seems to have been excluded the amusement: we learn from the book of St. Alban's, that every degree had its peculiar hawk, from the ‘ emperor’ down to the ‘ holy-water clerk.’ A person of rank scarce stirred out without his hawk on his hand: which, in old paintings, is the criterion of nobility.”

able to spend a rainy day at home Soberly and to Satisfaction: and tho' I make no part of Learning my Trade or Business, yet I inure my self to some kind of study, as being sensible that all Knowledge and Learning, is improving of a man's mind, is a very proper employment for a man's time, and will generally be of real use and advantage in Life.

And first, a Knowledge of our *Religion*, both as Christians in general, and as it stands distinguished from other kinds of Christian Religion in the world, is very necessary. For seeing the Salvation of my soul depends on it, surely I may well allow it some share of my time and study. And true Religion being the will of God, it every way deserves my thought and contemplation, and by my understanding my own Religion well, I shall by the blessing of God, keep my self more steddily from being seduced into any ill opinion or practice.

After Religion, the *Laws* of our own Country ought to be known and studied by me, and every man. For I shall often have occasion for a knowledge in the Laws. If I be a Justice of Peace, or if I be a High-Constable, Petty Constable, or in any Office Civil or Military; or if I be but empanel'd on a Jury, a competent knowledge in the Law is necessary: that I may understand how far my power goes, what my place or office allows or requires, what is expected of me, and what not, and this cannot be throughly known without reading and studying the Law: Besides by a little knowledge of the Laws I shall be able perhaps sometimes to make up and compose differences among my Neighbours, prevent Suits at Law, and consequently the ruine of Families, and breach of Friendship.

Besides these parts of Learning which are so necessary, I exercise my self in others, which I esteem proper diversions,

commendable accomplishments, and which have their uses also in life: such as are *History* and *Chronology*, both of the World in general, and also of our own and neighbour Nations in particular; together with the *description* and *Geography* of them. For some knowledge of this kind is necessary even in order to discourse, and for the understanding but the common news and relations of transactions in the world. There is no part of those Sciences which they call *Mathematical*, but is both useful and pleasant, improving and fixing a Man's Reason, and serving to many occasions of Life; such as are *Geometry*, *Arithmetick*, *Astronomy*, *Navigation*, *Surveying*, *Architecture*, *Fortification*, *Art-Military*, all *Natural* and *Experimental Philosophy*; and besides these, by a man's understanding the *Anatomy* of his own body, by his having some knowledge of *Herbs*, some skill in the general grounds of *Physick*; he may be sometimes helpful to his poor

Neighbour, when a Physician is not near, and may be able at last to pass a better judgment on his own, or his Childrens and Families distemper. These and other very useful parts of Learning there are, sufficient to take up a man's Life, and there are good Books of all these Sciences in the *English* Tongue, and easie to be had, and which I can either learn by myself, or else with the direction and assistance of the Parson of my Parish, or some other Learned Neighbour. And I cannot but reckon that man very stupid, that hath such a field of Knowledge before him, and yet knows not how to spend his time, and tho' I should perhaps have no great edge¹⁰ to any of these parts of Learning at first, yet let me but try them a while, and I shall certainly find them the greatest diversion, and the most pleasant way of passing time that can be; and such a con-

¹⁰ Edge,—*keenness* of appetite.

nexion is there among them, that if I do but mind any one Science or part of Learning with an appetite, I shall insensibly be drawn on to others, and find them necessary. And all these Sciences have both the *general* uses, to inform our ignorance, and prevent our being deceived and imposed on; to refine and improve our reason, to satisfy and enlarge our minds, and fit us for Discourse and Conversation. And also their *particular* uses, as apply'd to the several cases of Life to which they relate. And my having these so innocent and commendable ways of spending my time, will besides, have many advantages: it will keep my mind busy and employ'd, and even make me contented; I shall not have that uneasiness of mind, that an idle man hath, nor fall into those temptations to which Idleness exposeth men. I shall be some way useful to my Neighbour and the World, adorn and cultivate my mind, and thereby set

my self so much the farther above the Beasts; Avoid many of those Errours and absurdities, to which want of knowledge in these Sciences often betrays men: I shall hereby be more fitted for any kind of Publick Employment, Civil or Military: And I think it may go for a rule, That there is no part of good Learning, but a Man will sometime have occasion for, and find useful, let his Employment or Quality be whatever it will.

But besides this way of employing of time in Reading and Study, it is confessed, that it will be necessary also, for a Man to be sometimes in *Company*, when he visits, or is visited, or is obliged to meet other Men on any publick or private affair or business. And tho' these meetings do too often become a Snare, and draw Men into excess of Wine, Passion, &c. which therefore as we are Christians, and have Souls to be saved, we must watch against: Yet it cannot be denied, but that as being in

company, and conversing with others, is necessary in the World, so It hath great and manifold advantages; It softens Mens tempers, and makes them pliable, it reduceth the rules of Religion and prudence into act, it cures the mind of that sowerness or conceitedness, to which a very retired and Monkish person is too much expos'd, acquaintance and friendship is kept up by it, both private and publick affairs are concert'd, and much good done many ways. But then I take care what I can, to prevent or avoid the evils, into which keeping company often draws men. And therefore if I hear a rash word spoken, though against my self, I do not presently blow it up into a quarrel, but prudently pass it by, as supposing it is not the settled thoughts of his mind that spake it; I examine my self, what occasion I have given for such speeches; if I find I have done anything amiss, I modestly own it, and if I have wronged

him, I am not ashamed to acknowledge it, and beg his pardon: But if I find I am innocent, I doubt not but that he will in a short time see his error, and be ashamed of himself, and therefore he need not be severely rebuked by me. I believe not easily ill stories told of others, nor love to hear them, nor encourage the tellers of them; what Mens company I do not like, I neither publicly affront them, nor complain of them, but either bear it patiently (if it be such a company, as I am obliged to be in) and so it will teach and inure me to get a conquest over my passions, or else I wholly abstain from it, but even this I do without making a noise; or being taken notice of, as avoiding such a Man's company.

If I hear swearing or profaneness, obscenity or backbiting, I take the liberty some way or other to shew my dislike of it; if before my Superiours, with a religious modesty; if among my equals,

with freedom; if among my Inferiours, with some kind of Authority; for all profane and obscene discourse, and reflecting on others, is really an affront and wrong to every Man: For every Man hath a right¹² in *Religion* and *good manners*, and ought to see them vindicated; and as a Man should not suffer his Friend or Relation to be abused and spoken ill of unjustly, without some way appearing in his defence: So ought every Man to endeavour to vindicate Religion and good manners, according to the nature of the place in which he is, and the company with which he doth converse.

On this ground also I make it part of my business, when I am in company, as often as I have opportunity, to prevent misunderstandings, and to compose differences among men; And whatever I hear that may provoke Men against one

¹² “A right” &c—an *interest in supporting* religion, &c. *Ed.*

another, I never divulge, but endeavour by all means to suppress, and so hope for the blessing of a Peace-maker, *Matt. 5.* I always make the best of, and put the most candid interpretation that I can, on what is done or said, hereby to keep People at peace, and to encourage good actions in the World. And the more silently and secretly I do this, or any thing of the like nature, I esteem it is always the best; for the less it is observed, it will always do the more good, and will also be as sure or surer of a full reward.

And though I confess I seldom play at any game, yet when a Man is in Company, to please a friend, and to avoid drinking, and speaking ill of their Neighbours, or the publick, I cannot but allow of playing at some innocent Game or Recreation; but still whatever lawful Recreation I use, or Game I play at, I observe such Rules as these, *First*, Never to let it take up either the most, or the best, but only

the refuse of my time, and the intervals of business and seriousness. 2. Never to spend on recreations, or to venture the losing so much, but what I can well afford, and may lawfully lay out on my own diversion, without streightning my estate, or abridging my charity (for my Charity must not be the less, but the more liberal, for what I spend in recreations: For if I can afford to *throw away* so much, it is always supposed¹³ that I can *give* more). 3. Never to suffer my self to be put in passion, or out of humour at my losses, or disappointments in these diversions, and therefore never to design gain or profit, but health and recreation in them. And then I think there is no lawful Diversion, but may be safely used some times; If I use it not too often, so as to make it my business and employ-

¹³ Supposed—*required*, as a *previous condition*: or, it is *implied*, in order to warrant such self-indulgence.
Ed.

ment, and if I always observe a *Decorum*, to do nothing, though lawful in it self, at an improper time, or which is not fit for my age, place, and station. For that may be fit for another, that is not fit for me: and I am so far from the common custome of the World, of censuring others for what they commit themselves, that I can very patiently bear with many things in another, which I will not take the liberty to do my self; for I can lawfully and commendably abridge my own liberty, but I cannot so well impose on, or charge, or censure others: There may be more excuses made for others than for me: and therefore in all doubtful cases, I choose rather to confine my self, than other men.

And by my thus managing my self in these little and common cases, I shall not only keep my Conscience clear, and live inoffensively before God and men, but shall also contribute to the keeping up

Peace, and friendship, and good correspondence among Men, Members of the same Church and Nation: For I direct all my actions, as far as I can, to the publick good, and I always wish that the publick may flourish rather than my self, and wish that another may have this or that place or employment, rather than my self, if he will manage it better, and be more useful to the publick. And from this Principle also, I will even venture or part with all, to do real service to the publick, and am neither covetous nor timorous, where-ever the good of the Publick is concerned. And however in a matter of a *private* concernment, I may yield up my own rights to please others: Yet in what the good of the *publick*, either as to Church or State is concerned in, I will by no means recede from my just rights, out of any kind of fear or complaisance; for in so doing I should

rob Posterity, I should rob not only my self, but all that I love most, and that depend on me; and betray my trust, and lay a foundation for a publick mischief and ruine, and to be sure God will require such injustice severely at my hands.



CHAPTER VII.

An earnest persuasive to continue in the Church of England.

SUCH is my Belief, and such is my practise and carriage, according to the Doctrine and Commands of the Church of *England*; and therefore I think a man but little understands Christianity, or hath not any peaceable inclinations that finds fault with it, and that doth on any account separate from it.

For first, it is *the Church*, which is by all kind of Lawful Authority *Setled* and

*Established*¹ in our Nations. And therefore if there be any obedience due to any Commands of Governours in Church or State; Communion with the Church *established* here, is a duty; unless a man can shew any exprefs Commands of God to the contrary, which a man will be so far from finding in Scripture, that he will find much there to oblige him to continue in

¹ The term “Establishment” is applied to the position, in any country of that Religious denomination, which solely, or peculiarly enjoys the patronage of the State; and the Clergy of which have in consequence, their several endowments and incomes especially *settled* and *maintained* by the *legislature* or *government*. There is no doubt that a religion “by law established,” meant originally and strictly that which all subjects were bound to profess, just as much as to submit to any other law of the land: and, this ought to be the case if the civil magistrate have the religion of the citizens under his proper cognizance. But, this view is not now maintained in these realms: and, in the British islands there are two forms of religion. These Establishments are combined with the fullest admission of the Christians contained in them to all civil and practical rights and privileges. *Ed.*

it: For where ever Government in general is established, and obedience to Governours enjoyned, it ought to be reckoned as spoken of our Government or Governours Ecclesiastical and Civil, as well as of any other in the world.

But we are not only obliged to communicate with the Church, because it is Established among us, but because we see it hath all right² to be Established, as being so agreeable to Scripture; the Practice of all Antiquity, especially the first and purest, is so well fitted to answer the very end, and design of a Church, and pursues those

² The fact that the Church of England is "established" furnishes a *presumption* in its favour, but it is not a decisive argument. For the Romish faith might become the established religion of this or any other nation; and then, separation would be a duty. We have especially to beware of "that corrupt and unchristian party-spirit, which is more zealous for the Church than for the Gospel, and which rather values our Religion for the sake of the Establishment, than the Establishment for the sake of the Religion."

ends so fully, as well as that it hath had a constant immemorial prescription among us. For at the Reformation, we did not begin anew to frame and form our Church, but kept the essentials of a Church which we found established, and only corrected those Errors, and reformed those Abuses which had by degrees and length of time, or especially by the prevalency of the Bishop of *Rome* and his Agents, crept in among us. For as we were not Converted at first from *Rome*,³ so nor did we as

³ We are not beholden for the first knowledge of Christianity in this land to the Romish Church, so as to be under a necessity of deferring to her opinions as our Mother; but, we are in possession of the most convincing evidence to prove that “religion came into Britain, not by the semi-circle of Rome, but (it may with more reason be presumed) in a direct line from the Asiatic churches.” Were it otherwise,—could it be shewn that the worshipping Christian community in this land, which we call the Church, must trace its commencement from Rome; then, so far as Antiquity can make out a claim to deference in matters of faith, we should be bound, as a *national* church, not only to acknowledge respectfully,

first receive such a Christianity as is now taught and practised at *Rome*, but such as is now established in our Church. Nay

our origin, but, to revolve and reconsider, again and again, the grounds upon which, for nearly three centuries of time, we have persisted in standing aloof from the Romish church. Under any circumstances, indeed, it would behove us to do this, that we might not be partakers of the guilt of an unwarrantable schism:—but, if it were true that we owe our first ecclesiastical being to Rome, every consideration of duty to her as our mother in the faith, would unite with the primary obligation we owe to Christ, to uphold the unity of his Church in leading us to ask ourselves why we are standing aloof from our spiritual parent. But we have not this motive, at least, for reviewing our position. Early History, and Early Councils, alike assure us that an independent Episcopal Church existed in Britain down to the conclusion of the fourth century. The same authorities tell us that the faith of that church was uncorrupt: so that the authors of that great movement which took place three hundred years ago, are not chargeable with the guilt of departing from primitive truth, but are to be held in “everlasting” and honourable, and grateful remembrance for restoring, in its integrity the “faith once delivered unto the saints.” “*The National Church of England, Ancient, Apostolical, Pure: by the Editor.*” London Wertheim. 1842.

we can shew that we were a settled Church before they came among us; They indeed brought a great many bad things among us, which we at last threw out, and in our Reformation we departed from them only in what they had departed from the True Church of Christ, and from themselves, in the first Ages, as our Canons speak.

So that our Reformation was neither a *Schism*, nor doth it countenance any *Schismatics*, or excuse any Separation from our selves. For we can shew that all that are born in these Countreys are more under the Ecclesiastical Government of these Countreys, and more bound to Communicate with us, than we are under the Bishop of *Rome*, or bound to Communicate with him. And they can never shew the like reasons and grounds of their separating, or dissenting from us in Doctrine or Discipline, as we can for our Believing and acting otherwise than the Bishop of

Rome doth. So that if any People, Born and Baptized in any Church under Heaven, have a duty incumbent on them, and ought to continue in that Church, I am sure we in *England* have at least so much as they have or more. So that either there is no necessity of continuing in any Church in which men are Born and Baptized, or there is a necessity for us to continue in our Church.

Indeed we confess our case is on many accounts very hard, by reason of the several Adversaries that we have on either hand; but yet even this seems somewhat to speak for us, our Church being in this, like Virtue it self; which consists in a mean, between two extreams; or as King *Charles* the Martyr expressed it, like our Blessed Saviour who was Crucified between two Thieves. For such, and so different are our Adversaries, that whatever we do, we are sure to be blam'd and accused by one side or other. But as

Mr. *Hooker*, Dr. *Falkner* and others, have abundantly made out the *Lawfulness* of all our Institutions, so he that considers what opposition is made against us on every side, and what provision we must make against objections, tho' of different and contrary natures, will see the *prudence*, and even *necessity* of whatever is enjoined among us. So it is confessed that by our retaining the *Episcopal Government* in our Church we anger some, and yet if we had omitted or rejected it, we had more injured our selves, and our causes, and more justly offended others.

By our insisting so strictly on our *Ordinations*,⁴ we are liable to complaints from

⁴ "The authority to appoint the administrators of the sacraments and the preachers, is declared by the Church to be vested in teachers who rule: and the power to rule is not given equally to all teachers; that is, the bishop, the priest, and the deacon, are not identified with each other." "Dedication" prefixed to "*Scriptural Communion with God.*" Pt. ii. by "*Rev. G. Townsend, M. A. Canon of Durham.*"

some: and yet if we did neglect and not insist on them, we should subject our selves to juster accusations. Our having a *Liturgy*, displeaseth some; but if we had not had a *Liturgy*, we should have anger'd more, and injured Religion.⁵ If we enjoyn any thing, if it be but a *rite or ceremony* in the Service of God, some blame us, and yet if we should enjoyn nothing, but leave all at liberty to do what they would, nothing could follow but Confusion.

The Ceremony of the *Sign of the Cross*, some blame us for using it so much, others blame us for using it no more. So that

⁵ The time would fail me to tell of the excellency of the Church as it appears in that holy liturgy; up to which the people require to be educated, that they may enjoy a more intellectual banquet than all the poetry and literature of the best authors of the land can give them, whilst the heart burns within them at the elevation of its praises, or melts with humility at the fervour of its confessions or prayers.

Ibid.

all men must needs see that it is impossible for us to live without offence: our wisest course therefore surely must be, next to consulting what is necessary for Religion, for us so to order things as to displease least, or seeing we cannot please all, yet to please some; especially those who seem to have more of reason on their side. And this is the rule which I think we have exactly followed. For there is nothing in our Constitution against which exceptions are taken by any, but what we have out of Christian Charity and Condescension retained or enjoyn'd, as far as we can, and as Christianity allows to satisfy and please some others of our scrupulous Brethren. And I know no one thing tho' the most plausibly argued against by some, but would have been liable to greater objections if we had not ordered it so. And therefore, I verily believe there is no man that considers our case, stands in our place, and weigheth impartially Truth according

to Scripture and Antiquity, and that would with all take care to provide against, and to avoid all the objections that this or that party of men makes against us, but will see a plain necessity for our enjoying and acting in every case as we do.

I am not therefore startled to see some on all sides to oppose us, for I am sensible that if we acted otherwise than we do, we should render our selves liable to greater opposition and contradiction on one hand or other. So for instance, if we used and insisted on more Ceremonies, our other⁶ Dissenters would think they had more just reason to complain: if we used not so many, the Church of *Rome* would have greater advantage against us. Besides I

⁶ “ Our *other* dissenters.” The Author, in this expression, conveys his opinion on Romanism, that it is a system of *Dissent*. This is doubtless the true view of it, to be put forth in all questions which concern the peculiarities of that system. It is plainly, a *schism* from the “ faith once delivered unto the saints.” *Ed.*

consider, that nothing can be enjoyn'd, much less can a whole frame of things be laid, but that some people may take offence at it, and objections may be raised against it. Therefore the Rule that we go by in our Church is this, *First*, we take care that nothing necessary be omitted, nor any thing untrue be taught, or unlawful be enjoyned, but that the whole frame of things may be so contrived, as shall conduce most to the advancement of True Devotion, and the rational and decent Service of God. Governing ourselves all along by the Scripture, expounded especially by ancient practice;⁷ for we would not have it said that we are such a number of men as never were in the world

⁷ Our Reformers have omitted to refer to tradition as authority in matters of doctrine, when it was open to them to have made such reference, had they thought it right. In such omission may be seen the most striking moral evidence that they declined to recognize the claims of Tradition to regulate the Church's faith. If our "Services" are taken with

before, but that we are such, and so Constituted, as we are confident the Primitive Martyrs and holy men of old, would have joyned in Communion with, we living by such kind of rules as they themselves practised. And *then* in the next place we consult what will displease others least, or be least liable to mistakes and objections, for we comply with either side as far as we can without forfeiting truth, or laying our selves open to a just reproof and accusation; and accordingly it is observable that some things we have abrogated, that were formerly practised by us, others we have changed and altered, and some thing we have recalled and revived, which was formerly omitted, and all this as we de-

small alteration from the ritual of the ancient Church, it was not because the Compilers aimed to adapt themselves to the forms which the Church had used in her *oldest* days, as such; but because these were also her best days; not her antiquity, but the simplicity of faith which coincided with it, constituting the excellence of the Church in that period. *Ed.*

signed to gain the more, and do the more good; tho' so uncharitable have our Adversaries been, as even to charge this on us as a fault, and put a bad interpretation on this our so Christian Condescension.

On several other such accounts do we justly think our Church very hardly used. It is generally very affecting to complain, and people naturally pity them that suffer, whatever the occasion is, especially it is popular to complain of what is established; it goes with many for a sign of Courage and of Conscience, for a man to find fault with the Publick. Now the Church of *England* being by Law Established, it can never want enemies for that very reason. If it be the Established Religion, it must have Laws for its fence and security. These Laws must have some kind of Penalties⁸ to enforce them,

⁸ “ The notion that persons might lawfully be punished for their religious opinions, was not altogether extinct at the period when the present work appeared. Those who defend the system of penal

or else they signifie nothing. If these penalties are inflicted, it affords matter of complaint and clamour; if they are not inflicted, yet they serve as well for men to complain of the severity of the Laws against them, and so they are great gain-

laws, do so upon the plea that it is the duty of Christians to discountenance religious error by every means in their power; and, therefore, even by violent methods if necessary: and they usually appeal to the Old Testament, in support of their views. Their opponents, on the contrary, urge that no personal violence, no secular penalty, whatever, is sanctioned by the author of our religion;—that the whole of the New Testament breathes a spirit of earnestness, indeed in the cause of truth, and zeal against religious error; but, of such a zeal as was to manifest itself only in vehement and persevering persuasion.”

Many, however, seem to have been led, by the legal toleration which our laws afford to Dissenters, determining that no man shall be liable to punishment for his religious opinions, but shall be accountable for them only to his own conscience, and to God,—to consider both orthodoxy and conformity, as matters of no great consequence in a moral point of view: as if, because the question is and ought to be left to our individual discretion, we were not most awfully responsible for our use of that discretion.”

ers by these Laws. For it is popular to plead Persecution, as well as advantageous, not to suffer by it. Nay, our Adversaries gain Reputation against us sometimes by their suffering, though the most justly. For if they suffer for Sedition, or Treason against the State, They will give out, that they suffer for their own Religion, and by our Religion; and this is often sufficient to create pity towards themselves, and incense men against the Church.

I mention all this, that Men may see the common grounds of clamour against the Church, and may not be surpris'd at it, nor transported against the Church, by reason of it. For you see, whilst it is the established Religion (which I hope in God it will for ever be) it will and must be expos'd to such kind of difficulties and objections,⁹ which every man must learn

⁹ "Against the Members of any legally established

to confider, and endeavour to prepare and fortifie himfelf and others againft. For indeed it hath no other objections lying againft it, than will lie againft the beft frame of things in the World, if eftablifhed and made the National Religion. Of the beft thing in the World, men may fay, *it doth not please them, they do not like it*, but that ought not to go for an objection, unlefs they fhew their rea-

Church, the accusation of adhering to the Church becaufe it is eftablifhed by the State, and, of refting her fpiritual authority on the law of the land, will always be brought by her opponents, whether it be well founded or not. The members of the National Church, muft for that reafon, be the more diligent by their life and doctrine to refute the charge. But, if while they oppofe Diffenters, the members of our Church fail to ufe their beft exertions in every way for promoting the fpiritual improvement of their fellow-subjects, they cannot complain or wonder at finding that their zeal in the caufe is attributed to impure motives; to felf-interefted views; or to political confiderations, and to a regard for the Church chiefly as a part of the Conftitution.”

fons of dislike, and I think that all the reasons of dislike which have been urged hitherto, our Clergy have so fully answered, as to be sufficient to take away all scruples out of the mind of rational and unprejudiced Men: Some other Objections have long lain on us, especially that of our inclinableness to Popery, and that we wanted only an opportunity to shew our selves, and to bring it in. A few years ago it was both in Sermons and printed Pamphlets daily thus prophesied concerning us. But I hope that all Men now see how little truth there is in this, and that the Clergy of *England* are no friends to Popery. And yet if we consult the beginnings of Separation among us, we shall find, that the fear of our Clergies designing to bring in Popery, was the Principal occasion and motive to Separation from us. And indeed whilst those fears lasted, there was some little ground for what they did, if their fears

were real, (though still they ought to have examined our Principles, and not to have judged so feverely of us by way of Prophecy) But now I must needs say, I think they are bound in Conscience to return to us, the very Foundation of their dissenting and separation being taken away, or else they seem unexcusable before God. For surely no conviction can be greater than this, which hath now¹⁰ been given of

¹⁰ These words obviously refer to that event which took place in the very year in which the License for printing this book is dated; an event which has been emphatically denominated in the language of our public Acts, the Glorious Revolution. This name it received from the *change* which took place in the civil and ecclesiastical constitution of England, when James II. had been expelled from the throne in the year 1688, and his son-in-law, William, prince of Orange, was elected by the voice of the people. The immediate occasion of the Revolution was a fallacious proclamation issued by James, under the pretence of extending toleration; but the true object of which was to place all the offices of trust in the hands of the Papists, whose hopes had been revived by the death of Charles II. Some Protestant dissen-

the Church of *England's* being no favourer of Popery. And I hope in God, that seeing the main Objection is removed, they will have more of the peaceable Christian in them, than to study for new Arguments to justify their Separation.

And on occasion of this Objection, that lay so long against us, I must for God's sake beg of all men to take heed, especially of this kind of Prophetical Objections, that we *will be*, or *we would be so or so*, of *this or that Party*, if we had an op-

ters were imposed upon by this specious pretence, but, the sagacity of the Bishops justly apprehending the intended consequences, they strenuously contended and petitioned against the proclamation, and alarmed the fears of Protestants throughout the kingdom.

May the like vigilance in foreseeing danger, and founding a timely alarm, be the honourable distinction of the superior watchmen of our Church in these days, that "the Church of Christ" being preserved from false Apostles may be ordered and guided by faithful and true pastors. *Ed.*

portunity, for this is an Objection that is easily made, and yet is scarcely possible to be answered, and therefore is on all accounts the most unchristian and worst kind of slanders. Indeed in reference to *Popery*, it hath pleased God in wisdom and goodness to give us a full occasion and opportunity to shew and clear our selves, and to evidence the falseness of that accusation. But now if we should be accused of being secretly *Jews, Socinians, Mahometans*, or the like, what possibility is there of our sufficiently clearing our selves, unless they would that God should bring us into the same kind of Tryals as to those Religions. But I see not what occasion there is for men to be put to *Prophecy* concerning us. The Doctrine of the Church of *England*, is as legible, and as easily understood as that of any other Church in the World. Every man sees what opinions the Clergy are of,

for they subscribe and assent to the Book of *Articles*,¹¹ and *Homilies*, and to the Book of *Common-Prayer*, many have also

¹¹ “There may be, and in fact are, Christian communities so constituted, that the most fundamental differences of doctrine may creep in without occasioning any formal separation: so that those who are nominally members of the same Christian society, may, in reality, be as widely at variance on the most essential points of faith, as any, the most hostile sects. Without Articles of Religion, without a Creed, or an established Liturgy, a Church may remain one indeed, as long as her members happen to coincide in their sentiments; but, as they must be expected, in course of time, to slide insensibly, into a variety of different tenets, so, when this has taken place, their union becomes an empty name. But this is not the case with the Church of England. She furnishes on certain points a common authority, to which all her members may appeal. Articles of Faith, and a Liturgy, furnish, as far as they are wisely framed, a barrier against the intrusion of any material error; it being unlikely that those who honestly conform to both, should entertain any such fundamentally different notions as ought to preclude them from belonging to the same religious community, and holding together as becomes a Christian brotherhood.”

some regard to the Articles of *Anno* 1640.¹² They take the Oaths of *Allegiance* and *Supremacy*, and the *Test*, renouncing *Transubstantiation*, and other bad doctrines and practices of Popery, and give all the Security that one man can give another, of their reality and sincerity as to what they profess. And now for men to say, notwithstanding all this, that they are secretly, and in their hearts otherwise affected, and to Prophecie that they will when they have an opportunity to introduce some bad Doctrines or Practices contrary to what they now Profess, is most highly contrary to Christian Charity, is an Ufurping the place and prerogative of

¹² Probably this refers to the Convocation of the Clergy, held in April 1640, by a Commission under the broad seal. One of the canons passed in this convocation, (the 8th. of preaching for conformity,) directed that every preacher should enforce in his sermons, twice a year, conformity to the "rites and ceremonies of the Established Church."

God, in judging of mens thoughts; nay more, it is a condemning men beforehand, for what they will do, or at least for what others think they will afterwards; which surely is the most severe and unjust way of proceeding in the World.

Let us then be constant and perseverant in the Profession of Religion, and the Doctrines taught in This Church, and in the exercise of Devotions used and encouraged in it. This is the way, by the blessing and assistance of God, to keep our selves from falling into any evil Opinion and Practice; whilst we continue in it we are sure we are in God's way, and so may hope for his blessing. On a strict survey of the State of Religion in the World, I am sure I can find no particular Church, or number of Christians, but may have more said against it, than can be said against the Church of *England*. We give to the Word of God its supream and Infallible Authority and Preeminence,

and we give also to the Commands, and to the Institutions, and Practices of good and holy Men their weight, and respect, and deference also. In the Worship and Service of God, we keep the mean¹³ between Superstition or distracting gaudiness, and too great undecency and slovenliness, between burdensomness and multitude of Ceremonies, and a want of becoming carriage and reverence before God. All things that are necessary or useful, we find here enjoined, taught and practised, and this without the mixture of any thing that is dangerous and hurtful. We are confident and sure of our own being in the right, but yet dare not condemn absolutely all that differ from us, as Reprobates, which though it is no excuse or security for them that are in a bad way, yet is a sign of our Charitable Christian

¹³ See Preface 'Of Ceremonies' prefixed to the Book of Common Prayer.

temper. We received our Religion at first, as pure as any other Church, at length we found we had varied from the Truth, and then we reformed our selves, as to *Authority*, as regularly as could be; nothing being done among us by multitude or with tumult, but by the Supream Authority of our Governours in Church and State, the King, Parliament and Convocation. And the *rule and method* by which we went and guided our selves in our Reformation,¹⁴ was as good as was possible, Scripture the Word of God ex-

¹⁴ By this term which, in itself, means simply, a *remodelling*, or *reconstructing* of any edifice, is usually described that movement in the sixteenth century, whereby the corruptions of the then existing Christian church were removed, and her institutions, both in doctrine and discipline, restored to primitive purity. The Divines whom God raised up, at that crisis, were aware of the task they had to fulfil. The Work they undertook was for perpetuity: and, therefore, the rule by which they proposed to act, must be one that could itself bear to be tested.

actly and nicely examined, and especially as it is expounded by the Primitive Church: and nothing was done, or left undone, but what was agreeable to both. And we still desire to be tried and judged by the Scripture, so Interpreted by the Ancients. For if we in any thing now differ from the Ancients, it is only in such small things as they did differ in from one another, without breach of unity, or in such things as it is in the power of every National Church to appoint¹⁵ or alter, in reference to its own particular cases, and circum-

That which was to last to the end, must be framed upon principles that had existed from the beginning. Primitive Christianity;—the idea of the Church as it was in the days of the Apostles—this must be the standard which regulates the judgment of those who design to set up a system which is to know no alteration. “That which was from the beginning” is alike the subject of an unchanging Gospel, and the vindication of an unchanging church. *Ed.*

¹⁵ See xxxivth Article of Religion, ‘Of the Traditions of the Church.

stances. And so very well assured am I of this, that all I would desire of the Enemies of our Church, is, that they would read the Ancient Fathers, or first Christian Writers, especially in the first Ages of Persecution, and then desire them to judge according to the Rules by which the ancient Church proceeded, whether they do not in their Conscience think, that those good and Holy Men, if they had lived now, would have maintained Communion with us, and rejected Communion with them, and I dare be bound to stand to their own Verdict and Judgment. And as this is a matter of great comfort and satisfaction to us, so methinks to others, it must be but a melancholy reflection for them to find themselves such a kind of Christians as never were, nor would have been born with in the World before. And as we were thus by good *Authority*, and by a *good Rule* modell'd

at first, so I thank God I think I can truly say, that we have in a good measure carried our selves answerably to our excellent Religion. Perhaps History cannot give us an instance of so many Men acting so honestly, prudently and uniformly, against all Enemies on every side; and in the most difficult Cases, as the Members of our Church have done in this late conjuncture; they have had no consideration of their own Interest or safety in comparison of their duty. When our Clergy oppose *Rome*, we are sure they do it purely for Conscience, for it would be vastly more for their Temporal Interest, Power and Authority, to bring in Popery. Whatever discouragements they have found, they still Preach up, and persuade Loyalty¹⁶ to the *King*; and by the Doc-

¹⁶ In the year 1688, (the date of the License of this Work), when W. & M. were placed on the

trine of Passive Obedience to Temporal Authority, keep People from Rebellion, notwithstanding they have so often been jeered and abused with it: but yet out of modesty, seldom insist on the obedience that is due to *the Church* and Ecclesiastical Authority, tho' there is as much obedience due to her, as even to the Church of *Rome* from her Members. And we may be sure that God will vindicate, and require it as much, as if it were more imperiously insisted on. For Duty is not the less, but the more due, the greater the mildness, the forbearance, and the kindness is of them, to whom it ought to be pay'd. As Saint *Paul* deserved never the

throne, after James II. had been compelled to resign the English crown, on account of his perfidy towards the National Church, eight bishops and four hundred other clergy, refusing to take the new oaths of supremacy and allegiance, (and, on that account called *Non-jurors*), were ejected.' See Riddle's *Eccl. Chron.* *Ed.*

less respect and observance, though he did not use his Authority, nor take so much on him, as he might have done, as an Apostle of Christ, so truly Christian and Apostolical a Carriage, and Conduct in all these respects, cannot go without a most signal blessing.

And how possible soever it is for Salvation to be had in other ways, yet we are much surer and safer here, than we can be in departing from it. This is the way that God expects we should walk in, he having not only in his abundant Mercy placed us here, but also by all kind of Arguments recommended it to our Reason and Judgment. How unpardonable therefore must it be to leave this Church, how unjust to betray it, and not to maintain it, by all the lawful means that we are able, how accountable to God and Man shall he be, that occasions, contrives, or yields to the ruine of it?

But by persevering constantly in the Doctrines taught, and the Devotions practised in this Church, we shall please God, adorn our Religion, establish the Church, and get a great and lasting Blessing to our selves, *which God of his infinite mercy grant, for the sake of Jesus Christ our Lord.*

THE END.

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